

But what was the cause, and, above all, who was it that brought together and organized these hosts of nobles, literati, lawyers, military men, bankers and sailors, who, in the midst of their mutual hatred and rivalries, coincided in insulting the Pope, the Clergy and the Church, and acted as if in common accord? As long as the existence of Freemasonry has been denied, and those of us who have spoken of it have been ridiculed as credulous people, it has been possible to doubt about this mysterious agent; today he who does not see clearly in the matter will be very foolish; for it is as unreasonable to believe what should not be believed, as it is to refuse to give assent to what should be believed. The qualification of this party made by the criterion of the Holy See itself we shall hear later. That the enemies of Catholicism do not accept this criterion is understandable, but that Catholics reject it is neither understandable nor explicable.

Today it is beyond doubt that Wall and the Duke of Alba, directed all the infamous and hidden plots that were aimed at preparing the expulsion of the Jesuits, in agreement with English Protestantism and European Freemasonry. They, following the inspirations of Keene, falsified the correspondence which they supposed was sent to the Jesuits of Tucuman by their brother Father Ravago, confessor to the King. They were also the ones who invented the hoax that the Jesuits wanted to revolt the Missions of Uruguay and Paraguay (1), in order to form an independent monarchy there, at the head of which they had placed a coadjutor, with the title of Nicolao I, minting coins with his name (2).

(1) *Españne sous les Rois de la maison de Bombon*, tom. 4^o And on this the work of CRETINEAU JOLY, *Clement A'IF and the Jesuits*.

(2) I have a coin of those said to be minted, and given to me, as such, by a friend. It has a King seated between two Bishops. But having remarked to the one who showed it to me that those were the arms of Seville, with the famous *noSdo*, he was convinced of his error, and was kind enough to give it to me, once it did not have the importance he gave it.

Voltaic's praise of the Count of Aran as a *philosopher* and as a *regenerator of Spain*, also compromises his reputation in this respect, and the Abbé Barruel, in his *History of*

Jacobinism, rightly considers him as one of the most powerful agents of the secret societies in Spain, as a friend of the encyclopedists and intoxicated with their applause.

However, it is necessary to agree that the Count of Aranda was the least bad of them all; for he had certain principles of probity and honesty in his own way, which most of the others lacked.

These were divided into two factions, which hated and hostileized each other mutually in terms of interests, destinies and influence, but which agreed to fight the Church. The first was called *the Aragonese* or *military party*, which included a large part of the aristocracy by birth and of the generals and sailors, without prejudice to having their lawyers and literati such as Roda, Azara and the Count of Fuentes, all of them Aragonese. The Count of Aranda was the leader of this party. The other, called of *the golillas*, also had not a few nobles and some military, but in general it was formed by councilors and lawyers, and to it belonged Grimaldi, Florida- blanca, Campornanes and other curiales. This party prevailed over the other, and finally defeated it in the time of Charles III and definitively in that of Charles IV.

Let us now look at some of the main skills of this Freemasonry.

§ XVII.

The royal family of Ñapeles in their dealings with Freemasonry during the last century.

La Ciuilta cattolica (1) published some years ago some very curious articles relative to Freemasonry and especially to Italian Freemasonry. There is in them something that concerns Spain, and as on the other hand the royal families of both countries have lived from a century to this part in great

intimacy, not only by their connection in the lineage of Borbon, but also by frequent matrimonial links, it is convenient to know something about the Neapolitan Freemasonry.

Of the Bourbons of France there is nothing to say, since it is known that many individuals of the Royal family, and almost all the nobility, were Freemasons. The Orleans have always been so. The regent Orleans was already a Freemason in 1715 and became Grand Master of the Templars.

The Duke of Chartres, later Duke of Orleans, accepted the direction of Freemasonry in 1771, but he was a Freemason long before. Let's leave this as well known to speak of the Royal family of Naples.

Findel reports that King Charles III published in 1731 an edict against Freemasonry, which was then in a very flourishing state in Naples, both for the number and the quality of the members, but that

(1) Number 413 corresponding to May 18, 1867.

having learned in 1751 of the Brief of Benedict XIV at condemning it, this must have been enough for the King to take it under his protection, in obedience to the Pope

The Civilta responds to this, that Charles III could not have condemned Freemasonry in 1731, when he was not yet King of Naples, since he was not until three years later, and that then Freemasonry had not yet established itself in Italy. Errors and anachronisms of this kind are very common in Freemason writers, for they know no more about things of the last century than we *profane*, and it is not enough that a Freemason historian assures something for it to be believed, as if it were said by an oracle (1). For my part, I do not believe either in the protection dispensed in 1751, although it would not be surprising if the condemnation made in Spain in that year sounded differently in Naples, since Ferdinand VI and Charles III did not profess great affection for each other.

The same Findel adds that Charles III became so fond of the Freemasons that when he came from Naples to Spain to occupy our throne, he entrusted to them the education of his son, the young Fernando, giving one of them the title of *confessor*. In this there is another error, because the prince of San Nicandro, although he was a Freemason and ayo of the prince, could not be his confessor, because he belonged to the lay state. The ayo behaved as expected, because, following the instructions of Tanucci, absolute master of that monarchy, he taught him little, and that bad, letting him indulge in amusements and pleasures. On that side, Freemasonry does not get much honor. *

In the shadow of the regency and with the favor of Tanucci and Queen Caroline, Freemasonry took root in Naples and spread prodigiously, from 1750 to 1775. Or-

(1) We have already seen that apocryphal documents and false news abound among them. The very history of Freemasonry by John Thrut, published in Spanish, is a storehouse of hoaxes.

107 ganized in 1760, forming regular lodges with a patent of the Grand Lodge of Holland. Jealous of that dependence, the English gave a patent of the

Grand Lodge of England, so that the Neapolitans could form a province dependent on the English Grand Orient. '

The Neapolitan aristocrats, and their great protector, Queen Caroline, did not like to depend on England, and so from 1764 they projected a *national Freemasonry*, in order to shake off such tutelage. The Prince of Caramanico, Grand Master and virey of Sicily, and the Prince of Caracciolo, venerable Freemason, and Minister of State or Foreign Affairs, both favorites of the Queen and her intimate advisors, were engaged in these negotiations. Finally, the Prince of Caramanico converted the provincial Grand Lodge of Naples, dependent on England, into an independent Neapolitan national lodge, of which he declared himself Grand Master in 1767. This date is memorable for the expulsion of the Jesuits, and to tell the truth it will be quite short-sighted who does not manage to see in that measure the hand of Freemasonry in Madrid as well as in Naples and other places, and even among the degenerate knights of Malta, many of them affiliated to that sect.

Tanucci did not like very much this transformation of the Neapolitan Freemasonry; and on the other hand, the English Freemasons did not agree to look at the Neapolitans as independent, since it was more important to them that they depended on the Grand Orient of London. The English diplomats of the last century, and even those of the present, were not only Freemasons and usually are, but they were willing to be docile instruments of the Grand Orient of England. In this way they exercised influence among the aristocracy of the countries near which they were accredited: they had in them docile instruments, means of acquiring news and spreading slanderous rumors, and even of influencing the course of events.

political minds. Thus Keene's ascendancy in Madrid over Wall and his gang of nobles and golillas against Ensenada, a good Catholic, friend of France and enemy of England, and the iniquitous means with which he abused the King's confidence, forging letters that were attributed to the Jesuits and were supposed to have been intercepted. How, then, were the English diplomats to consent that Italian Freemasonry should slip through their fingers, that the aristocracy should disagree with them instead of serving them docilely, and that in this way Queen Caroline should be somewhat emancipated from her unofficial tutelage? And on the other hand, Tanucci, the great Tanucci! did not bear in patience those attempts of Queen Caroline, aspiring by that means, to command absolutely, something unpleasant for his minister and wise mentor, who had become attached to the *enlightened despotism* during the long years that he exercised it in Ñapóles. Thus began the great struggles between national Freemasonry and English Freemasonry, the so-called *dissidents*.

By the art of the devil, who sometimes behaves with Freemasons as a stepfather, rather than as a father, a misfortune occurred in a national lodge, which was not the first, nor was it the last. On receiving in a lodge a lady, belonging to a distinguished family, the Freemasons made so much of their phantasmagorical nonsense, that the poor woman, badly prepared, and taking it seriously, *swallowed death*, as they say; she had an accident, had to be taken home, where she became seriously ill, and died soon after. This event is undoubted (1). The dissidents and Tanucci took advantage of him to fight against the national Freemasonry, not to suppress it, but to disdain it, and in order to bring down the influence it had in the palace. The result was magnificent, for, in a

(1) *Le Cii'illa Cattolica* cites in this regard, the curious work of Thory entitled *Acia Lutoinorum*, volume 1, p. 117 and volume III of *Z'Encyclopedie*. The Freemason Clavel also speaks of it, page 26 of the Spanish translation.

Given by Ferdinand IV, and excited by Tanucci, he reproduced in 1775 the law of Charles III in 1751 prohibiting Freemasonry. Findel, attributes this blow to Tanucci (1), and it seems undoubtedly that he prepared it and exploited it, because some criminal causes were formed; but, as it happens in those cases and between *brothers*, the accused were acquitted without more penalty than the fright in punishment of their *imprudence*. The same Orient or national Grand Lodge, lamented this event in a circular given on December G, 477G, in which Lenning said that "this fatal measure had been provoked, not by any of our brethren, but only by *the imprudent and scandalous conduct of those unhappy schismatics*, who, misled by the intrigues of the Duke of Rocca and the Prince of Otaia-no, are determined to work obstinately according to the English statute." *

But as this was very hard to confess, and it was not convenient to spread these domestic quarrels too much, a ridiculous story was invented blaming it on religious fanaticism. To the effect, the blood of St. Gennaro not having liquefied in time, on the day of his feast, a portion of paid women went out, shouting in the street, that Freemasonry was to blame for the fact that the Saint had not performed the miracle in time, as in other years.

It should be added that a certain G. Pallante, a professor of languages, a Freemason sold to Tanucci, invited several of them to an invitation given by a supposed Polish prince to meet the venerable brothers of Naples. At the end of the party the police caught them and put them in prison. But the good Queen Caroline, having by then obtained permission to dismiss Tanucci, released the imprisoned Masons. This earned the Queen great praise.

As a result of some new displeasures that gave rise to the

(1) Volume 1.® page 428 of the *History of Freemasonry* Clavel page 26 and explains in the same sense those persecutions attributing them to Ianucci, and referring to other intrigues in this concept.

The King prohibited them again in 1781, but the Queen asked

for them again and the previous decree was repealed in 1783.

When the French took possession of Italy, they took good care to reform the lodges, throwing out the British influences, establishing lodges dependent on the French Orient. They would have been very foolish to let the English continue to exploit that trade. The little pope Murat, who was a saint, was made Grand Master of the Neapolitan Freemasonry in 1809, and in 1812 admitted the Grand Commendation of the Supreme Council of the 33rd degree.

§ XVIII.

The mutiny against Esquilache: expulsion of the Jesuits.

While it was possible to doubt the existence of Freemasonry in Spain during the eighteenth century, believing that the Inquisition had prevented its establishment, and while the news that were given about it were received with a sarcastic and disdainful smile, considering those who spread them as credulous people with poor judgment, it was also possible to doubt that Freemasonry had a part in the expulsion of the Jesuits (1). From today onwards

(1) In 1867, on the occasion of the anniversary of the expulsion of the Jesuits, I published a pamphlet entitled *1767-1867* and the following year a vindication of that one, entitled *La Corte de Carlos III*, proving the infamies committed by the courtiers of that monarch. See there the proofs of what is said in this paragraph, although Spanish Freemasonry was not mentioned there.

111 We will be the ones to respond with a sarcastic smile to those who deny it, and we will know what to expect from them. Spanish Freemasonry already confesses that the expulsion of the Jesuits was their work, and not only that, but proclaims it as one of their principal feats, as we shall see later.

In the 6th volume of the *Semanario pintoresco*, Mr. Mesonero Romanos published a very curious unpublished paper about the Esquilache riot, written by an eyewitness, although, apparently, somewhat credulous, or at least he astutely appeared to be so. Said anonymous writer, whether credulous or a knave, inserted some "*Constitutions and ordinances that were established for a new body, which, in defense of the homeland, has erected the Spanish love, to remove and shake the oppression with which they try to violate these domains.*" They conclude the statutes of this secret society with the following clause: "And thus established our ordinances what we have to ask to be established: that it be the head of the Marquis of Esquilache, and, if he has cooperated, that of the Marquis of Grimaldi. And thus we swear to execute it, dated at Madrid on March 12, 1766 (1)."

For my part, I do not believe that such statutes were formed, since neither the Jesuits nor the Masons were so stupid as to write the many nonsense that document contains. Rather, I believe that one of the authors of the mutiny wrote it at his pleasure, in order to accumulate it for the Jesuits, if it was not invented by the author of the narration himself, who seems to be a great supporter of the mutiny and not a great friend of the Jesuits.

Of bad Spanish he accuses the Duke of Areos, because he advised him to allow him to charge with his squadron of Guards the few and poorly armed rebels who compromised public order, which was opposed by the inar-

(1) See appendix I for more information.

I suspect him of evil for this reason. The Spanish Guard, who commanded this one, made an infamous and cowardly action unworthy of pundonorosos military; because having taken refuge in a post of his one of the guards walonas that had made fire, committed the baseness of delivering it to the countrymen, that to their presence, they killed it to sticks and stones. The anonym says that the gangs of mutineers did not steal anything, but that they entered taverns, liquor stores, bodegas and bakeries "and ate and drank without paying, and the owners had to keep quiet and let them go; But they were not left unsatisfied, because from there to a few days different subjects went around the said houses, with great silence and at untimely hours, *without knowing who they were*, finding out what they had done in expenditure, and the damages and damages under their conscience, and then they satisfied without delay their amount."

He then adds that the people who were cordoned off and in a hostile attitude against the King until the return of the carriage driver Bernardo, worthy plenipotentiary of that mob, "did not lack food or drink *in abundance, without having found out* who provided for it, so it was suspected *that the basis of the riot was for class subjects*".

How did the Count of Aranda, chosen and appointed by the King to be the peacemaker of Madrid, not try to find out who were those *class subjects*, that is to say, persons of high social position, who paid the expenses of that function, being what our modern revolutionaries call *the hidden hand of the king*?

But, before entering into comments, let us listen to another eyewitness, more disinterested than the one just mentioned. There was in Madrid at that time a rich and enterprising American, who, although not a clergyman, was known at the Court by the appellation of *Abale Hermoso*. He was in the palace during the mutiny, and left Madrid for Aranjuez with the Patriarch of the Indies. He was a man of Volterian ideas and an enemy of the Jesuits, but even more so of the infamous

gang that plotted that mutiny, and whose maneuvers he knew very well. Pursued by it with great cruelty, he was locked up in a castle and entangled in an iniquitous and brutal file, which is a disgrace to the government and the magistrates who followed him (1).

Hermoso in his declarations compromises the monarch's advisors and accuses them of having done everything possible to exacerbate the spirits and deceive the King (2). That on the Friday of Dolores, three days before the great tumult, there had preceded another casual one in the street of Atocha, at four o'clock in the afternoon, that gave enough care That so

This fact, and others repeated casually on the same days, *was followed by the ground*, the Court was not notified, no precautions were taken, and *the bailiffs continued their reckless and violent persecution*).

Hermoso says in his declarations that he was not fond of the Jesuits: he asked permission to write and defend himself, but the Council repeatedly ordered *that he not publish his writings*. For this reason he is believed to be the true author of a very curious notebook, unpublished until a few years ago, which at first was believed to be by Father Ce-ballos: it is entitled *Juicio imparcial sobre el extrañamiento de los jesuitas, por un ilustrado español*. The latter, whether or not he is the Abbé Hermoso, openly blames the Duke of Alba as the author of the mutiny and the preparer of it in order to blame it on the Jesuits and frighten Charles III.

"The decisive moment came when the Duke of Alba returned to the King's grace and to the greatest intimacy with

(1) It was published on the stand by the prosecutor D. Francisco Gutiérrez de la Huerta, in his *dictámen* to Fernando VII in favor of the Jesuits. See page 240 of the edition of this opinion, printed in Madrid in 1845, the barbarity of those prosecutors of Charles III who asked for capital punishment and torment *tamquam in cadavere* against Hermoso.

(2) Although some paragraphs relevant to our history are copied here, they can be found in more detail in the booklet entitled *La Corte de Charles III, 1767-1867*".

the Father confessor, although without friendship, since it is said that he did not even have one with his mother. He alone

was the man capable of perfecting the machine and setting it in motion. It was discussed between the two of them, and Campomanes principally, and many who were to serve in his time were informed. But the duke alone took charge of the direction, leaving the confessor and the fiscal as instruments, each one in his own class, to be linked with others as the time demanded, and all united to the main impulse of the duke".

"In this situation was the machine at the time of the turbulences in Madrid, and from the first day, announcing that its origin could not be ignored, the first stroke of movement was given to the machine, making S. M. understand that the novelty was more than that of the people, and that the Company, accustomed to undertake upheavals, had the nation contaminated; and that it was not necessary to trust in that apparent tranquility of the people.

"The effect was achieved with the shot, leaving His Majesty that night his royal palace in Madrid, retiring to Aranjuez, where, fearing greater results that persuaded him (1), he prudently consented to cut the bridges of communication, to cordon off the troops of the royal house, to establish outposts and to approach troops and artillery against Madrid.

"The world knows that nothing resulted, confirming with the sudden stillness of the people that all that commotion was smoke, which dissipated with the removal of the Marquis of Esquilace, and that even the vile jelly of the Spanish people (2),

(1) In such terms, his perfidious advisors, the machinators of the expulsion, frightened the Monarch in such terms, exaggerating the mutiny, that when he arrived at Aranjuez it was necessary to bleed him.

(2) The author of the *Impartial Judgment* maintains as an eyewitness that among the mutineers there was not a decent person or artisans. For this reason, he calls those who participated in the riot a *vile riffraff*, and in another place, a *scoundrel*.

who were the ones who cried out, have sublime thoughts of love and fidelity to their happy kings.

"But as the rudder was in the good hand of the Duke, and those of his guild maneuvered well, they did not lose, and although they seemed to be carried away by the current, in reality they advanced their voyage and promised port. One of the maneuvers was to make the Council of State necessary, although secretly and without public ceremonial functions, composed of the Dean, the Duke of Alba, the Duke of Soto-Mayor, Marquis Grimaldi and D. Cosme Mazones, and to put it in private exercise by the interlocation of the Father confessor, in the manner of what happens in the Mufti and the great Divan.

"The second maneuver was the banishment of the Marquis de la Ensenada, under the pretext that some rascals on the day of the mutiny asked him to be minister. With it, it was possible to get rid of this enemy, and to give an idea to His Majesty that the voice that asked him to be a minister left him suspecting some kind of cabal of the Jesuits, like his impassioned ones, if not that this had been the object of the riots: the first stone was laid, and the building was traced.

"They immediately followed the public maxim of dissimulating and confirming the people in their quietude by means of a generous pardon, preceded by the humble representations of the nobility and guilds of Madrid, and the universal compliance that was made to His Majesty in Aranjuez by all the prelates, bodies and communities of the kingdom; declaring, in consultation with the entire Royal Council, that the authors of the riot had been *few, despicable men of the plebs*. But in the meantime, the underminer, already applied to the previously impregnable wall of the Compama, was secretly at work.

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"It could subsist the fear of a counter-mine living the Queen; but it was more natural her painful loss, that we mourned soon after, and this was an unfortunate result of the precipitated march for Aranjuez, and it should have been an atrocious reato against the authors of the council (1). S. M. took

the resolution to name a president of Castile, who would unite in himself the military force with the political, since one and the other was occasion to deploy extraordinarily, and chose for such a superior charge the Count of Aranda, man to purpose to undertake and execute. This choice was a sudden cloud for the Count of Alba, his rival, and it was necessary for him to have recourse to the effective exorcisms of the Father confessor, and to stifle on his part the impetus of emulation. This is easy for His Excellency, for the same reason that he enjoys an *execrable* spirit (2), and it was easy for the Confessor to tie the Count short for the King, and thus it was seen that the Count, carried away with joy at being given the occasion to be violent, only thought of being violent, and directing it to the merit with which to reach a despotic favor (3).

"The minador continued his labors, for which the Father confessor was in charge of exciting denouncers, of all classes and states, with honorable rewards, that to many were anticipated. He was also charged with the arduous task of sowing spies in Madrid and in the principal cities of Spain, and conferring with them at appointed times. Campomanes and the other subordinates were advised that, imitating the zeal of the Duke of Frias, it was time to collect papers and provide materials for the work; and as they admirably seconded the care of the Duke of Alba and Confessor, when the Queen came to die, in the month of July, the industrious mine was almost perfect. ■

"Two branches of it were to be directed to two other chambers, one of which was to be called *justice* and the other *conscience*, and in order to carry them, they were to be made into two chambers, one for justice and the other *for conscience*.

(1) Note well what this means.

(2) I suspect that there is a typo in the copy: perhaps the original said *certain*.

(3) Among the several hanged by the Count of Aranda, one of them was a nobleman from Murcia named Juan Antonio Salazar, who said that he would not stop until he finished with the King and his family.

Two excellent maneuvers were carried out. For *justice*, the number of ministers of the Council was increased by five

positions, which were filled with the quasi-contract of serving the fire. The Council of Castile was always one of the most just and respected courts in Europe, and it is so today; but in every guild, however excellent it may be, there is always a *weakness* (1), and this was the one that was extracted to compose the extraordinary Council that had to declare and consult according to the intentions of the confessor; So that this extraordinary court of partial ministers or made on purpose, can be called a procedure to the English, whenever this nation lost its freedom, and to simulate it with the organ of the laws, elected judges commissioners by extraction (2).

"For the chamber of *conscience*, although there were beforehand a couple of bishops made on the merit of anti-Jesuit, because there are not many bishoprics, and they are not so easily removed or vacated, it was possible to give that of Avila to the famous Dean of Coria, known as anti-Jesuit, and the Archbishop of Manila, a Piarist religious, was ordered to be arrested, better known for approving the royalty warehouse of Mr. Campomanes.

))The Count of Aramia had to make the sausage, and at the same time he had to set fire to the mine; because the pilgrim ingenuity of the Count of Alba wanted to see the building blow up, and to take pleasure in its ruins, without being reputed the master of the art. The one was easy and the other was necessary; the sausage was made by recognizing by the hand of the Count some manuscript and printed papers, which were attributed to the Jesuits or their friends, and finding out the species denounced by the informers of the confidence, and the gossip of spies paid by the thousands. They worked

(1) Weak, weak; sometimes meaning *l'alsiféanion*.

(2) A curious observation for those who applaud the expulsion of the Jesuits in the name of freedom.

See how they thought about it a hundred years ago, in this the count, the chamber of mayors, and how many justices the kingdom has. The most was useless, because spies commonly lie, and such informers always slander; but in the end some material was

collected, that wanting to benefit it with power, could be inflamed.

What would be the species of this material? It is only important to know for the moment that there was some Jesuit, such as Father Lopez, who is said to have asked the Marquis de la Ensenada to be minister for the vacancy of Esquilace, and that there were also two or three others who copied and made satires and other anonymous papers after the riot, and that they then printed them in an office in a college in Spain, against certain persons of the government, and particularly against Father Osma, no doubt to discredit him and make war against him, and that they then printed them in an office of a college in Spain, against certain persons of the government, and particularly against Father Osma, no doubt to discredit him and make war, in any way they could, on an intrusive possessor, as they judged him, of the precious patrimony of the Monarch's confessional, in which the fathers had reigned so long (1). In some of these papers, the people were excused, as oppressed by the power of the Marquis of Esquilace, for the tumults and complaints in which they had been provoked, and they declaimed the arrears of the Monarch, and the grievances of the Church, originating from his government.

They also say that there are witnesses who have seen Father Lopez, disguised among the people of the riot, on Tuesday night. I am certain that there are; but it is very easy to make them swear that they saw a lump resembling a Jesuit, in another habit, in the darkness of the night and the commotion of the people. What is certain is that it is calumny, and if Father Lopez had been heard in justice, he would have been convinced of it. They took him from Madrid; they made this iniquitous justification, rewarding perjury with ecclesiastical benefits, and this is the conviction that the Jesuits have been able to justify their actions.

(1) The ancient monarchs always had Dominican friars as confessors, and the royal family boasted of their kinship with that of Santo Domingo de Guzman. The Jesuits entered the royal confessional with the house of Bourbon. We will see what there

is in the future about what these same witnesses have testified about the three accomplices, who are in as many castles, and time will disimpress the credulous (1).

"This is the subsistence and nerve against two or three individuals of the Company, in relation to the public disturbances, and this is what happened in the court of the extraordinary, to which they added all the general charges that have been made in France against their institute in matters of government, teaching, ambition, mercimony, probabilism, privileges, etc., etc., of which it is a question of the consultation of which we speak, of which the consultation of which we speak treats; but without qualifying them more than in the common voice, and in view of the other libels and of some notoriously suspicious information, it passed to the extraordinary the resolution, which had been taught in the *delenda Carta-* go, by a consultation to S. M. of January 29, 1767, and with this the mine worked its effect by the rainal of *justice*.

"It passed from here to that of the *conscience* of the bishops of Manila and Avila, accompanied by the celebrated P. Pinillos, of the hermits of St. Augustine, of whom we will give reason in its place; and with what the three eminent subjects said; this other deposit being set on fire, the formidable bulwark of the Company was blown up, with the resolution of February 27, for its general expulsion, by personal arrest and confiscation of temporalities."

It turns out then that the real author of the expulsion of the Jesuits was the Duke of Alba, and that the Count of Aranda was only an instrument. That the Duke of Alba plotted and directed the mutiny of Esquiladle and blamed it on the Jesuits, is nowadays commonplace and generally believed (2). That the ministers that deceived Charles III and

(1) One of the prisoners was Abbé Hermoso, the other Abbé Gándara and the other lawyer Flores. See their statements in the opinion of the prosecutor Gutiérrez de la Muerta.

(2) The Protestant Christopher Murr, in volume IX page 222 of his *Diary for the* persuaded him that act of tyranny were *enemies of God and of*

the Church, Pope Clement XIII said it (1) and Pius VI repeated it to Cardinal Calini, who described them as *men without religion*. Roda, who preceded the Duke in the preparations against the Jesuits, and who was Minister of Grace and Justice, concealed his impiety and hatred of Catholicism under the mask of an exaggerated and almost Protestant royalism, and in his secret correspondence with the Freemason Choiseul, minister of Louis XV, he proposed nothing less than to *kill the Holy Roman Church*, that is to say, Catholicism (2).

By these signs one will easily come to know what those honored courtiers were, who prepared and directed the mutiny of Esquiladle, to intimidate the King, who prevented the attack on the mutineers, whom it would have been very easy to disperse with a single charge of the Spanish cavalry, who blamed the Jesuits for the mutiny which they had planned and paid for, and who by this means succeeded in expelling seven thousand Spaniards from their homeland in a barbarous, iniquitous, tyrannical or inhuman manner, casting forever a very ugly blot on the history of the house of Bourbon. -

I will not dare to say for certain that Wall, the Duke of Alba, the Count of Aramia, Roda, Campomanes, Floridablanca, Azara and many others who were involved in those intrigues were Freemasons; but I believe that they were, and I will be very careful not to fight those who assert it.

The history of the literal lyre, assures that the Duke of Alba in 1776, being about to die, declared to have been the author of the mutiny and the hoaxes against the Jesuits: he wrote this in 1780 and supported his narration with the testimony of people who were alive at the time.

(1) In his most tender letter to Charles III, called *Your anvil, my...!*

(2) Letter from Roda to Choiseul on September 17, 1767, published by CUETI- NEAU JOLY, envista of the original. He writes this horrible blasphemy: "*We have killed our son: we have nothing left to do but to make another mess with the Mother, our Holy Roman Church*".

The alleged John Truth, in his recent work on Freemasonry, affirms and maintains as commonplace with evidence from his own and strangers, that Freemasonry "almost always persecuted and outlawed, with no other resources than the savings of the associates, *knew how to undermine the power of*

the Jesuits and the Inquisition (1)".

The testimony of this writer means very little: cite him only as a sample of what modern Freemasonry now says about this historical point.

XIX.

The Basque machines: Basque society of friends of the pjaïs.

During the bloody discords or factions that watered with blood the Basque soil, as almost all the provinces and principal cities of Spain (2), in the disastrous fifteenth century, there were some adventurous bandits, a kind of *condottieri*, who caused great evils. They formed a kind of confederacy or evil society, and were called the *friars of Castro*, the word *friars* meaning the same as *fratres* or brothers, as a sign of their secret coalition. It could be said that those evil *friars* were in the style of the present-day carbonaries.

The Basque writer to whom we owe this news describes them as follows (3):

(1) Page 60.

(2) There were hardly any provinces or towns in which there were no such groups or parties of races and lineages, which were then what political parties are now.

(3) HENAO; *Antiques of Cantabria*.

Amorabieta. anteiglesia of the merindad of Zornoza. to the left of the river Durango..... Although they have disappeared

recido many solar houses of this town, some of them are still preserved..... La de Zornoza..... was the residen

The founder was Pedro García Galindcz, IV Lord of Ayala, in the middle of the 12th century. IV Lord of Ayala. in the middle of the XII century: it was set on fire in December of 1443 by the *ruiles de Castro*. soldiers of terror, arsonists. who were

paid by whoever paid them. At this time they depended on Pedro de Avendaño, who fought bloody wars with some of Amorabieta's older relatives, which left it devastated for several years".

At the beginning of the last century there was in the Basque provinces an uprising of *maehines* or bandits that lasted a short time, and that has little to do with the subject of this story.

Some more has the one of the *machines* of Guipúzcoa, in 1766, and towards the time of the mutiny against Esquiladle. They also wanted to take advantage of this against the Jesuits, supposing them to be the cause, or at least the instigators of all the riots, that at that time there were in Spain, mostly due to the rapacity of Esquiladle and his friends, and of the Intendants placed by him in almost all the provinces, who stole and coerced with the greatest cynicism and the most irritating tyranny.

The Abbé Hermoso, or whoever the author of the aforementioned *Juicio imptircñii* may be, also vindicates the Jesuits of this charge, and says of those seditious ones the following:

The *machines* of Guipuzcoa, because of hunger and scarcity, irritated against their own countrymen, whom they considered to be in abundance, made this *play or farce*, which is printed in the name of the victorious town of Ver- gara: this riot was the same as their *earrieadanras*, which have everything but dances. They got drunk at the expense of their countrymen, they ate, they came from place to place and from hamlet to hamlet, they wanted everyone to be equal, that the clerics did not eat everything, and here ended the uproar of Guipúzcoa".

The phrases in which the object of that *machinada* is contained, of which the *learned Spaniard* speaks with his usual rude frankness, are remarkable: "*they wanted everyone to be equal, and that the clerics should not eat mud.*") To tell the truth, these egalitarian and *leveling* ideas have not been blamed on the Jesuits, who have not had among their symbols the level and the square, nor have they been samortizers. Other *hands*,

very different from those of the Jesuits, can be seen here.

It is to be suspected that Freemasonry already existed in the Basque provinces, especially in Bilbao and San Sebastian, as well as in Cadiz, Barcelona, Coruña and other sea ports, and the contagion spread from commerce and the navy to capitalists, scholars and persons close to those classes, although on a small scale, since Freemasonry, with its appearances of enlightenment and beneficence, conserved a certain aristocratic character in the Volterian style, although the political tendency to which it was pushed with greater violence by German scholasticism and the French Revolution was already being glimpsed.

There is no evidence to assure that that *assembly* (as it was called) was a Masonic meeting, but if we examine the language used there, the ideas that prevailed, the praise that was given to the French encyclopedists, the relations that some of those friends had with the revolutionaries of that country, the disaffection that some of them showed against the Church, the attitude of the French encyclopedists, the relations that some of those friends had with the revolutionaries of that country, the disaffection that some of them showed against the Church, the attitude that some of them had towards the French encyclopedists, the relations that some of those friends had with the revolutionaries of that country, the praises that in their work were given to the French encyclopedists, the relations of some of those *friends* with the revolutionaries of that country, the disaffection that some of them already showed against the Church, the suspicious attitude with which it was received by the clergy, who certainly thought they found there something occult and suspicious, will give rise to some conjecture in this sense. The same motto of *the three united hands*, which they adopted, is one of the best known Masonic signs.

On the occasion of the French invasion of the Basque provinces at the end of the last century, in the midst of the great proofs of loyalty that were then seen, there were certain infidels and treasons of a bad kind, on the part of some Frenchmen who were publicly known as such and who maintained criminal

relations with the agents of that country, with serious suspicions of belonging to secret societies. Whoever knows the key to most of the victories won at that time by the French (1) and knows that these were due to the efforts of Freemasonry rather than to the courage of the soldiers, nor to the skill of the generals, will not doubt much about certain triumphs as quick as mysterious of the French in the Basque provinces. Fortunately, the patriotic and determined attitude of the clergy, revolting the country, contained those mysterious efforts. To partially lift the veil that covers them, read the following curious paragraph, written by a Spanish magistrate who had to pursue them (2).

I also said... that I had clashed with the French executive board, in the year 1796..... In that year it was

(1) Gyr, describes these managements.

(2) *Representaciones que hizo a su Magestad el augusto Congreso nacional don Antonio Alcalá Galiana, sobre la Gaceta de Madrid de 31 de Setiembre del próximo año pasado y un extracto de sus procedimientos en la causa del Conde de Tilly Madrid 1812, pag. 32.*

This French Count, relative of the gel'e of the French Freemasonry, was clumsily made an individual of the Central Board by Seville. In Aranjuez they were there to kill him as a suspect, after the surrender of Madrid, and he managed to escape throwing handfuls of money to the populace. (*Spanish Memoirs* by D. Gerónimo Martin de Bernardo, pag. 9i.) Then he wanted to go to Mexico with 5,000 men to revolt that country against Spain, offering the English the place of Ceuta in compensation for the aid they gave him for that treason, (for this reason he was put in prison and Galiano was in charge of the formation of the cause.

Formed cause in the Chancilleria of Valladolid against D. Pablo Carrese, his sons, his son-in-law Aguirro, D. Martin Zuvivuru, D. F. Danglada and several others. Danglada and several others, for having surrendered Tolosa in Guipúzcoa to the French: of these some were imprisoned and taken to Valladolid and others escaped to Paris. The court commissioned me for the formation of the cause; *the fugitives managed to get the executive directory to take letters in their favor*, and when I was instructing the summary, *I had a letter from our ambassador recommending me the process, and offering me the protection of the French government* The cause continued and, after *theable to get a letter from our ambassador recommending the process, and offering me the protection of the French government*

biendodo el curso cpie se le daba se repitió la recomendación con amenazas."

It is reported that Godoy lately took letters in the business, and that having been condemned, the government hastened to pardon them.

§ XX.

Cause of the French hobbler: 1757.

Llórente was kind enough to give us the file of the Frenchman Mr. Tournon, prosecuted in the Inquisition of Madrid, in the year 1757, as an agent of French Freemasonry.

The government had brought him, a pensioner, to Madrid to establish a factory of copper buckles and to teach Spanish workers. While teaching them to make buckles, he also wanted to give his apprentices lessons in Freemasonry, but with poor success. He told them that the Grand Orient of Paris had commissioned him to admit brothers, and that the degrees would come from France.

126 company. For a foreign manufacturer, Freemasonry is always a good business; for the workers are subject to his authority by mysterious ties, they owe him a respect that otherwise would not be given to him, and some pesetas also simply return to the manufacturer's pocket, from where they came (1). It is an advantageous business in every respect, and therefore it is not surprising that foreign manufacturers and operators always try it with a certain ardor.

The Spanish apprentices, at first took the Masonic bait from Air. Tournon, but when he spoke to them of the tests he would do with them to see if they were *serene* and *brave*, and of the terrible oath they were to take, and taught them the

astronomical and cabalistic signs of Masonry, they came to imagine that there was something of magic and witchcraft there, as a result of which one of them denounced him to the Inquisition, which arrested him on the 20th of May of that year. Three of the apprentices unanimously declared what the Frenchman had told them.

Llórente, so sparing and even inaccurate in his previous reports, copies at length the dialogue between the inquisitors and the Freemason. In the interrogation, the inquisitor appears rather foolish and the accused rather crafty. He repeats all the Masonic advice about the beneficial object of Freemasonry, and enters into a dispute with the Freemason about whether or not the Freemasons are indifferent, which is improper for a judge, who never comes down from his court and his high position to the platform of the discussion to measure himself with the accused and fight with him, lowering himself from superior to equal.

Air. Tournon said he was a Catholic, and baptized in the parish of St. Paul in Paris. He assured that in Ala-¹ drid there was no lodge: a Freemason could not de-

(1) For that the Masons have *their brush*, which they call *trunk*, thus stupidly translating the French word *throne*. This is not the only barbarity of translation that we will notice.

The Frenchman's answers are very calculated and astute, and one can clearly see Mr. Llórente's intention in recording them with such precision. The Frenchman's answers are very calculated and astute, and one can clearly see the intention of Mr. Llórente in consigning them with such latitude, since he was insensibly giving a lesson in Masonic catechism *acl usum rccipiendorum*[^] or for Freemason catechumens. It was suspected that he was, and later we will see him cited in the *critical-burlesque Dictionary* as one of many, although in a mocking way; but his contemporaries really said it. Considering his doctrines and those of many of his companions in the Supreme Inquisition, there would be nothing strange about it, since they were manifestly Jansenists, and Jansenism was for many clerics a mask to cover up their Masonic initiation and consequent hatred of the Church. The favorable

manner in which he speaks of Freemasonry is very remarkable in a clergyman. For my part, I doubt very much the authenticity of the interrogation, even if Llórente assumes that he copied it from authentic documents that he had on hand. We will copy a piece of it to compare it with the narration of John Thrut (1).

"*Inquisitor*: Does the accused know or can he presume why he has been imprisoned and brought to the prisons of the Holy Office?

DEI prisoner. No, but I suppose it's for being a Freemason.

"J. Why do you suppose so?

"P. Because I have told my officers that I was, and I fear that they have betrayed me.....

))Z. Have you attended the Freemasons' meetings?

"P. Yes, when I was in Paris.

))Z. And have you found yourselves in them in Spain?

y>P. No, and I do not even know if there are any Freemason lodges there.

(1) Translated from the French edition of 1817, which I have before me.

"i. If there were, would you also have been there?

"P. Yes.'

Are you a Roman Catholic Christian?

"P. Yes; I was baptized in the church of St. Paul in Paris, which was the parish of my parents.

"Z. How, being a Christian, have you attended Masonic meetings, knowing or ought to know that they are contrary to religion?

"P. I have never known such a thing, and I do not even know that it is so; for I have never seen or heard anything against religion in them. -

"Z. How can you deny it, knowing that Freemasonry professes *indifference* in matters of religion?

"P. It is not true that Freemasons profess indifference: what is true is that to 'be a Freemason it makes no difference whether one is Catholic or not."

We will humor our readers with the rest of the interrogation. Now compare it with John Thrut's account.

"In the year 1757 (1), a Frenchman named Tournon, who had a buckle factory, was established in Madrid. He was a zealous Mason and his spirit of proselytism attracted upon him the persecutions of the Holy Office. At this time there existed in Madrid some Masons who met in a lodge with the deepest secrecy and at irregular times. Tournon, initiated more than 20 years ago in Paris, had been recognized by the brethren of Madrid, who had affiliated him to their lodge and entrusted him with the office of orator. Wishing to increase the number of members of the lodge, he sounded the dispositions of several workers of his factory, in whom he thought he noticed a certain aptitude for this object. At their urging, he explained to them the key to the

(1) V. Clavel, Rebold and other authors.

The one I should cite is Llórente, who gave the news in his *Historia crítica de la Inquisición de España*, which he had translated and printed in French in the year 17.

He explained the object of Masonry and gave them notice of the tests to which they would be subjected and of an oath that they would be required to take; finally he showed them the diploma, telling them that another of the same kind would be issued to them after their initiation. There were engraved on the diploma various symbolic instruments of Masonry, many of which were unknown to the workers. They believed that these figures must be related to magic, and this idea filled them with dread. Consequently, agreeing on what they should do in such circumstances, they resolved that it was not possible for them to avoid making a denunciation to the Holy Office. They did so, and the court had Tournon arrested, and he was soon subjected to the first interrogation. He confessed that he was a Mason and had been initiated in a lodge in Paris; but urged to declare who were the Masons he had recognized in Spain and in what place they held their assemblies, he flatly refused to answer these questions (1).

"Questioned about his religion, he answered that he was a Catholic. He was then told that the Catholic Church condemned Freemasonry, to which he replied that he had never heard in the lodges any doctrine contrary to the Christian religion. He was

told that Masons were indifferent in matters of religion. Tournon endeavored, though uselessly, to show that in no way did Masonic tolerance involve religious indifference; that each one was free to worship God according to the manner and form in which he had been taught.

"It was objected that the Masons were idolaters, since they worshipped the sun, the moon and the stars. The defendant stated that these images were not placed in the lodges as an object of worship, but to make more sensitive the

(1) See how many misrepresentations this writer makes regarding the narrative of Llórente. Tournon did not refuse to answer these questions, but flatly denied that there were lodges in Spain, thus committing a perjury.

To cover this up, the Jhon Thrut in turn falsifies and alters the narrative.

9 great, true and
continuous light
that the lodges
receive from the
Great Architect
of the Universe
and so that these
representations
would constantly
teach the
brethren to be
charitable and
merciful.

"Little satisfied with these answers, the court insisted on its questions, again conjuring Tournon to confess the use of superstitious practices and the errors of idolatry in which he had incurred; but not being able to obtain such statements, it was ordered that he be locked in a dungeon.

"Tournon was again subjected to a new interrogation like the previous one; but he confined himself to his first answers, adding that the most he could concede was that he had been ignorant of the statutes and practices of Freemasonry; but that he had never thought that in everything he did as a Mason,

there was the slightest thing contrary to religion, since in the lodges he had always seen and heard charity practiced and recommended without ever having seen any religious question raised in them.

"Finally, after eight months of imprisonment and ill-treatment, he was condemned to a year's imprisonment in the jails of the Inquisition and then to be thrown out of Spanish territory. He also appeared in an *auto de fé* in the court rooms in the presence of the employees of the Holy Office and other persons whom the Inquisitor General allowed to attend. The defendant, kneeling on his knees and dressed in the customary costume, heard his sentence; he received a reprimand, read and signed an abjuration of his *heresies*, made a profession of Catholic, Apostolic and Roman faith with the promise not to attend Masonic assemblies in the future. The court said in its sentence that the defendant deserved to be punished more severely, but that it was not in consideration of not having been born in Spain and by an effect of the *compassion* and *benignity* of the Holy Office.

"After serving his sentence, Brother Tournon was taken under the custody of the court clerks to the border of France, where he was welcomed by the Masons with the sympathy that his misfortune inspired.

"These terrible persecutions continued in Spain and Portugal during the whole of the eighteenth century; but they were powerless to destroy Masonry completely, for there is a lodge in some city in Spain that has continued to the present day without breaking down columns for a single moment, that is to say, without ever interrupting its work, as is proved by the documents preserved in its archives.

"In 1776, the Portuguese Inquisition instructed another famous process against two noble Freemasons of that country, Major D'Alincourty Oyres de Ornelles-Parasao, who were also subjected several times to torment to force them to declare the secrets of the Society".

The story of the *bad treatments* is from the harvest of Jhon Thrut: the narrative of Llórente does not say it, as other things

that he adds and the *terrible persecutions*, since there is hardly any news of any cause followed for this reason in the Inquisition.

Jhon Truht also says that Tournon had been *recognized by the brothers* in Madrid. In the interrogation published by Llórente, Tournon says the opposite. One of the two historians is lying. Which one?

§ XXL

Cause ele Olavicle: his autillo.

Don Pablo Antonio Olavide, a native of Lima, stood out in the Court of Madrid, in the middle of the last century, for his elegance and for his volterianism and disaffection to the Church. The construction of a theater in Lima after the earthquake brought him serious displeasure; and he was ordered to come to Madrid. Confined in Leganés, he managed to marry there an opulent lady, widow of two capitalists. Not having found *Peru* in Peru, something rare, he found it in Leganés; and thanks to the widow's Potosí and his good relations, the cause was soon over, and he returned to the Court.

In it he displayed extraordinary luxury, set up a French-style house, a large library and a home theater. Titles of Castile, magistrates, generals, diplomats and high officials, frequented the salons of the young American, and attended the zarzuelas and operas that he translated, arranged, rehearsed and directed. His abode was the temple of fashion in Madrid, and to crown it all with pride, he corresponded with Voltaire, who praised him, oh supreme happiness, calling him the *regenerator of Spain*, smoke from his light incense burner, with which he also inebriated the unforgettable Aranda.

He was named Assistant of Seville, and he was entrusted with the direction of the new colonies of Sierra Morena, where,

although he incurred in some mistakes and lightness, it must not be denied that he worked with zeal and good success in general. In Seville, Freemasonry and Volterianism owed him as many or more favors than in Madrid, since the small theater and the rehearsals were the screen of meetings something more intentional. He himself could not be unaware that he had acted too lightly, and, foreseeing what was going to happen to him, he hastened to put almost all his fortune in France. But, in spite of the publicity of his boasts of religious indifferentism and Volterianism, together with other mysterious things that were whispered about his friendships and meetings in Madrid and Seville, hardly anyone dared to accuse him, and it was necessary for Father Eleta himself, confessor of Charles III and Bishop of Osma, to do so. He was accused of no less than sixty-six heretical propositions, many of which have a true Masonic flavor, and prove that whoever professed them could not but be affiliated with Freemasonry, given the undoubted existence of this sect in Spain, since the end of the reign of Philip V. Other propositions were impertinent or daughters of the ignorance of the informers: v. gr. aeusábasasele of having defended the system of Copernicus. But the strange thing is, that having several heretical propositions certain and indicating the denial of all external worship and the profession of the so-called *natural* religion as explained and explained by the Masons, yet there is no concrete charge of Freemasonry. It is not strange that Llórente says that the Inquisition was not very clever in this matter, and that the impenetrable Masonic secret managed to overcome the vigilance of the Holy Office (1).

Olavide was imprisoned in Seville in 1776 and later brought to Madrid. The process lasted two years and seventy-two witnesses were examined. The general inquisitor

(J) The article on franc-masoneria in Spain, published in the *Lfbliotecn of religion* and which will be inserted later recognizes this.

Beltran, ordered that the trial for his punishment and absolution be held behind closed doors, but on the other hand, sixty of the most illustrious people of Ja Côte, and even some

ecclesiastical dignitaries, were obliged to attend.

Llórente left us news of one of them who was D. Felipe de Samaniego, Archdeacon of Pamplona and knight of the Order of Santiago. This one was frightened in such terms in Olavide's autillo, that he spontaneously denounced himself to the Holy Office, presenting later a retraction written in his own handwriting, stating that he had soaked in the reading of Voltaire, Mirabeau, Rousseau, Hobbes, Espinosa, Bayle, d-Alembert and other encyclopedists, whose works he delivered.

He was asked to declare the persons with whom he had communicated these doctrines and who accepted them, and the Archdeacon wrote another very extensive report, which involved the most important lords of the Court and among them the Count of Aranda, General Ricardos, the Count of Truillas, the General D. Jaime Mazones, of Lima, the Count of Montalbo, the brother of the Duke of Sotomayor, the Duke of Almodovar and the Counts of Campomanes, Floridablanca, O'Reilly, Riel, Lacy and various other personages.

Some of them had already been denounced before to the Holy Office, and rightly so, as enemies of Catholicism, impious and completely unbelieving. Among them Llórente himself cites (1) the Duke of Almodovar, author of the *Historia de los establecimientos de los europeos en Ultramar*, a translation of Raynal's book under the pseudonym of D. Eduardo Malo de Laque, (anagram of his title), Aranda, accused of unbelief, as the previous one; Azara, of the same; Jovellanos, Roda and Urquijo, of Jan-.

(1) See chapter 2G, art. 3.º and last of volume 2.º of his *Historia crítica de la Inquisición*.

senistas, and Floridablanca as an enemy of religion and
of the Church

In most of these processes it was necessary to dismiss them because of insufficient evidence, according to Llórente; but I believe that it was rather because the Inquisition did not dare to proceed and feared the wrath of the Court and the Council, if it touched people who were in the cadelero. In addition, the

Inquisition had been forbidden since 1768 to hear cases that were not precisely of heresy and apostasy, without the claims of the Holy Office to extend its jurisdiction to other crimes being heeded. Hence the fact that their action did not reach Freemasonry, since the Freemasons claimed to be Catholics, and covered their aggressions with the cloak of philosophy, or sometimes hypocritically under that of Jansenism, being therefore difficult to prove neither heresy nor apostasy, unless they were as loquacious and indiscreet as poor Olavide.

As for the latter, he himself supported his role in the tillo. He had always said that he was not to lose *his inner faith*, even if he was not very fond of externalities. *Inner faith* for him and his co-religionists was nothing other than the so-called *natural* religion, which is the one to which Masons claim to adhere. When the sentence was read to him, he fainted, saying: "I have never lost my faith, even though the prosecutor says so!"

He could have asked him, as Pilate asked Christ: *Quid est veritas* - *What do you understand by faith?*

Olavide managed to escape, and in France he was welcomed triumphantly. The Inquisition demanded his person, the French government agreed to extradite him, but the Bishop of Rhodex, driven by the hatred that all the French clergy had for the Inquisition of Spain, warned him in time, and when the bailiff and the notary of the Holy Office arrived to arrest him, he had already escaped seven hours earlier. It is to be believed that the French government, almost entirely Masonic (1781), and the Count of Aranda, who demanded the extradition, made a mockery of the Holy Office, giving prior notice to the Bishop so as not to compromise themselves, and that this would appear to be the work of a Prelate.

Shortly after, Olavide returned to France, took an active part in the revolution, the Convention conferred on him offices and honors, and he bought a great deal of national property. But he did not count on the guillotine. In view of that carnage, the syrupy Peruvian, shaken with horror, left Paris for Meung; but the Board of Safety of Orleans arrested him on the night of April 16, 1794, and treated him much worse than the Holy

Office, for the poor man came to fear for his head. In the dungeons of Orleans he meditated much and understood that the Spaniards were not so foolish as he had believed.

Escaped with difficulty from the *liberal Inquisition of France*, he managed to return to Spain, through the mediation of Cardinal Lorenzana, in 1798, and died in a village in Andalusia in 1803, leaving several works composed in defense of Catholicism and reparation for their errors, including *The Gospel in triumph*, and the *Christian Poems*, which became popular, and widely read until 1834, in which all the literature of the last century collapsed. There is no certain proof that Olavide was a Freemason in Spain, but the conjectures and rumors that have reached our days, are of such weight, that those who consider him as such will not offend him.

Nor is there any record that the cause was followed as a Freemason, nor does it appear among the charges made against him. There is therefore no reason to include him among the Freemasons, persecuted as such, and even less among those killed by the Inquisition as a result of the edict of 1751, of which John Truth speaks (1).

(1) This is what this *very serious* writer says on page 55 of his book. "In fact, several Masons suffered in the years s^esivos the torment and death by order 'of the Inquisition.' Could the apocryphal historian tell the names of those persecuted?"

§ XXII.

Society, secret of dancers in 1778:
separation of the spalted lodges
in -1779

At the same time that Olavide was imprisoned in the Holy Office, the Alcaldes de Casa y Corte arrested a gang of merry and boisterous people, who entertained themselves dancing with a certain *mysterious modesty*, even though the occupation is not of itself the most appropriate for modesty and mystery. The women were all from the town: none of them were called

Doña. Not so the men, for among them were two counts and a confectioner, two officers of the Spanish Guard and two embroiderers, a marquis and a painter, an alderman of Toledo and a silversmith, a cadet of the Guardia de Corps, a surgeon and several other characters.

Unfortunately, the person who possessed the original file made it unusable years ago, and only kept a copy of the sentence, on paper and in the handwriting of that time. The suspect imagined, and in my opinion with good reason, that in that mysterious meeting there was something more than a desire to dance: and in any case the secret intermingling of artisans, artists and townspeople with people of the nobility, at that time of the *Gotivambas*, is very difficult to explain without a certain sectarian warmth, which transcends Freemasonry. It is known that in France the Freemasons were prone to these gymnastic exercises. Clavel, in his *picturesque Dislory of Freemasonry*, gives us news of the Order of Joy, founded in 1696 in honor of Bacchus and Cupid, that of the *Breeches* in 1724, that of the *Rattlesnake*, established shortly before the revolution, and even that of the *reformed Comialos*, a burlesque Order of Chivalry, which seems to have been established to parody the reformed Freemasons and those to be reformed, and to mock them.

It is therefore very possible that those dancers were something along the lines of the secret and not very clean societies of the *Calzon* and the *Cascabel*, their contemporaries, and much more so when Italian Corps Guards were involved. I will insert here the copy of the sentence, so that each one may give his opinion as he pleases.

f "Alaria Teresa, Garcia Perez, Dominga Casas, Ramona del Rio, Gertrudis Muñoz. Fernando for four years to Alaria Teresa, Garcia Perez, Dominga Casas, Ramona del Rio, Gertrudis Muñoz, Rafaela Guerrero, Maria Garrido, Lucrecia Donia, Manuela Carrasco, Alaria Antonia de Oli, Manuela Cuber, Alaria Teresa de Durgos, Bernarda Haubon, Alaria Dros, and Tomasa Aguado, and having complied, they will be banished from the Court and royal places, twenty leagues

around, with the warning of being confined in the galley for ten years for the sole fact of finding them.

"To José Cos, silversmith, four years imprisonment in El Peñón.

"To Domingo Argentier, pastry chef, four years to that of Qeuta.

"To Iliginio Perez, embroiderer, four years al de Oran.

"To Francisco Dalmau, embroiderer, four years to Ale- lilla.

"To Alanuel de la Cruz, painter, four years at the Rock, all of them in the capacity of spenders and, once they have served their time, they may not enter the Court or royal places, on pain of being returned to the same prisons for ten years.

"To Mr. Estéban de Orellana and Mr. Pedro de la Torre, four years in the castle and square of La Coruña, and when their time has expired they cannot return to this Court or royal sites without express license from His Majesty.

"To D. José Ordoñez. alderman of Toledo four years to the seat of Cartagena and fulfilled can not return this Court and royal sites without express license of His Majesty.

"To Polonia Sanz de Mendoza that he leave this Court and royal sites within eight days of the notification and not return, penalty of four years of confinement in the Hospice of San Fernando.

"For what results against Mr. Estéban Espino, who rented his room for 100 rs. for one of the dances, he is condemned to 200 ducats and warned to abstain from contributing in the future from interest to similar entertainments () because he will be seriously punished.

To the innkeeper in Silva Street who rented her room for 40 rs. for..... the () dance performances were He condemns her to 100 ducats of ducats, these and the antecedents applied to those in prison, and warns her with four years of confinement in the Hospice of San Fernando, if she incurs in similar excesses again.

"D. Juan Rivera, surgeon, absentee defendant, is sentenced to four years of imprisonment of the Rock, warned not to return to this Corte or real sites penalty that will be returned to him for

ten.

"Vicenta Ruiz and Pedro de Laus, informers, to leave this Court and royal sites within eight days of their notification, which they will comply with, with a four-year prison sentence for Pedro Laus, and four years of imprisonment in San Fernando for Vicenta Ruiz.

"To the Count of Peralada, four years in the castle of Pamplona, Mr. Cristóbal Cañaveral and Count of Clavijo, Master, in another four years in the castle of Alicante. To Mr. Andrés Melgarejo, cadet of Spanish Guards and Mr. Andrés Nuñez de Haro, lieutenant of Militias, in another four years to the castle of La Concepción. To the Marquis of Cha- taíor (*Ckateaufort*^), officer of the Royal Spanish Guards, and Mr. Diego Adorno (1), Corps Guard, in another four years to the castle of La Concepción.

(1) As there was a squadron of Italian Guardsmen, it can be conjectured that this would be some Neapolitan belonging to said squadron to the castle of San Sebastian. To Mr. José Calderón, officer of the Spanish Royal Guards and Mr. Tadeo Cubéis, in four others to the castle of the Plaza de Badajoz, etc.

"Madrid March 8, 1778."

Each one will think what he thinks best about this society in which there are eighteen men of all classes of society and fifteen women, not counting the owners of the houses that rented rooms for their gymnastic exercises. It is very possible that they were preludes of the famous dances of *the Bella Union*, that gave so much that to speak in time of Charles IV, returning to be reproduced the year 1822 in certain great house of the Main street of Madrid, of which the old freemasons conserve so pleasing memories, that reached those delicious times.

The date of 1778 reminds us of a serious and transcendental event in the annals of Spanish Freemasonry, which is its organization with a character of independence from the foreign ones. "Spanish Freemasonry, says Jhou Thrut, cruelly persecuted by the civil and ecclesiastical authorities, took 52

years (1), for the lodge of which we have already made mention, founded in Madrid in 1727, did not separate from the mother lodge until 1779, having already branch lodges in Barcelona, Cadiz, Valladolid, Murcia and some other cities."

Although the writer who gives us such news is very uncertain and in more than a few things is a liar, on this point it seems that his news can be believed. On the other hand, the attempts to establish in Naples a national Freemasonry, at whose head was the Queen, in opposition to the regular British Freemasonry, give us the key to what with the same object was tried to do at that time in Spain.

(1) In what?

£ XXIII.

Spanish Freemasonry in the time of Charles IV: Urquijo and the Marquis Caballero: state of the Inquisition and the Court at the beginning of this century.

Minister Urquijo deserved great praise for Llórente in his *Historia de la Inquisición (History of the Inquisition)*. The Secretary of this was very careful not to say that he was known to be a Freemason in the Court of Charles IV, and that as such, he was publicly accused and Gallardo satirically included him in his *critical-burlesque Dictionary*. And to tell the truth, Llórente should not have been unaware of it, since he himself was denounced as a Freemason, and later we will see that at that time Freemasonry and Jansenism had taken over the *Supreme Court*.

D. Mariano Luis de Urquijo. became known with the translation of Voltaire's tragedy *The Death of Caesar*. His ideas were entirely Voltairean and he was publicly reputed to be a man without religion, and one of the many who at that time

disguised their disaffection for the Church and their hatred of all Christian ideas with the title of *philosopher*. Llórente himself indicates this, although in a disguised way. The Inquisition knew it this way, when he was elevated to official of the Ministry of State in 1792. Having Freemasonry in Spain at that time, it is not surprising that careers were improvised as they are improvised now.

At the age of 30, Mr. Urquijo was already a minister. It is now customary for those who have not studied history to be frightened, in view of the rapid careers of some young people, and to blame the parliamentary system, the revolution and liberalism. But the history of absolutism without religion, presents and will always present the same and even worse phenomena than representative government; and as far as the Court of Charles IV is concerned, it was very relaxed in customs, impious, volterian and skeptical; royalist in religion, in order to subordinate Catholicism, realistic in politics up to rabid absolutism, and finally, hypocritical in everything, in order to deceive the King, which was not difficult.

So it is not surprising that at the death of Pope Pius VI, the schismatic decree of September 5, 1799 was issued, commanding the bishops to use the *fullness of their rights*, a decree aborted by Volterianism, Jansenism and Freemasonry, which continued to dominate the Court and even the Inquisition. But even worse than that decree was the support given to it by a large part of the Spanish Episcopate, horribly contaminated by Jansenism (1).

Llórente compiled all these openly Jansenist documents in his so-called *Diplomatic Collection*.

What a state the Church of Spain was in then, when the third part of the Spanish Episcopate failed in its duties, either by praising and supporting a royal order that Pope Pius VII later condemned as schismatic, or by keeping silent with criminal silence! But what was to happen, if the Archbishop of Burgos, Inquisitor General of Spain, was the first to support those schismatic and anti-Catholic measures, bringing his adulation and defamation to the Spanish Episcopate?

(-1) See article 5 of the first part of the appendices to my *Ecclesiastical History of Spain*, volume 4, page 94 and following: I have been accused of having made these sad revelations, without taking into account that Llórente collected the pastorals of the prelates.

to the point of calling them *wise and prudent rules*? Fools were Urquijo and the astute Marquis of Caballero, who managed it at will, in proposing at that time the extinction of the Holy Office: was it not much better to have at its head a manifest Jansenist (1)?

The unexpected elevation of Pius VII to the Pontificate disconcerted all that trickery of the pretended philosophers and Jansenists with their Freemasons' tips. The Pope complained to Charles IV through the Nuncio, whom they managed to banish. The King consulted Godoy, and he discovered the trickery with which they had deceived him. Godoy himself refers to it in his *Memoirs* and paints a somewhat piquant picture of the arteries and bad manners of the Salamanca Marquis of Caballero and the petulance of the young Urquijo, the work of the Count of Aranda (2). Charles IV, knowing that they had played with him, threw that ministry into ruins, and its individuals went to purge their sin in castles and convents. But the Inquisitor General, fortunate as he was, managed to continue in his post, and to enjoy the confidence of the Prince of Peace, to the point of taking part in those feasts held at Chamartin, about which I have heard from those who lived through those times things that are not easily believed, much less referred to. What is certain is that the bigamous Godoy, sold body and soul to Napoleon's policy, and his docile instrument, was no better than the Urquijos and Caballeros.

The chaplain of honor, Mr. José Espiga, was prosecuted as the editor of the schismatic order of 1799, attributing it to the

(1) The descriptions made by the Prince of Peace in his *Memoirs* of the crafty Caballero and the petulant Urquijo are very caustic.

(2) As these good gentlemen pass for models of probity, enlightenment and liberalism, I do not want to disappoint the readers of these notes, of the curious news about the superchery they did mutilating all our ancient political laws.

The Marques de Caballero has always been idolized by liberals and Freemasonry. Therefore, these forgeries cannot be charged to the realists.

144 I hurt the canonical data consigned therein, since no one believed Urquijo to be aware of them. But what harm could the Inquisitor General have done to a cleric who, in any case, said only what he called *good doctrines*?

All the causes that were followed by the Inquisition from 1797 to 1808, were a pure mockery: the true Catholics were compromised. Godoy took good care not to separate the Inquisitor General, his friend. He also kept in the Supreme Court D. Lorenzo Villanueva, Chaplain of honor and D. Juan Antonio Llórente, Secretary of it, who then tried to erase his inquisitorial services, appearing as a staunch enemy of that same court that had fed him for many years. Oracles in the Supreme were the Canons of the Royal Chapel of San Isidro in Madrid, converted into a den of Jansenism. Canon D. Baltasar Calvo committed the imprudence of accusing his companions of being Jansenists, and pointing out as the center of that Jansenist *club* the house of the Countess of Montijo, famous also for her hatred of religious institutes and for the burlesque epigrams against the friars of which she is supposed to be the author, and which are on the lips of all those who were educated in the first five decades of this century (1).

But Canon Calvo lost out, as he could not have done otherwise. Canons Rodrialvarez and Posadas, supported by the unforgettable Marina and his co-religionists in the Inquisition, caused him to be almost condemned (2). All of this was blamed on the Jesuits who had returned to the country.

(1) These obscene and impious epigrams were recited after dinner at the convivial and francachelas, to which Godoy also invited the author, although it is said^e were rather of another Frenchified poet. In those epigrams a Capuchin, some nun's confessor, or at least some blessed woman, *always made the expense*. The bad that is published now hardly reaches the cynicism of that one.

We will see later that in 1820 the Count of Montijo was the head of Spanish Freemasonry.

(2) He was hanged in the prison of Valencia as the author of the assassination of the French in that city; an event that was talked about with variety.

The same su- getos, however, in persecuting the virtuous Archbishop Fabian y Fuero in Valencia, for wanting to put a stop to the scandals of the Duke of Roca, also a bigamist. However, those same su- goths, in persecuting the virtuous Archbishop Fabian y Fuero in Valencia, for wanting to put a stop to the scandals of the Duke de la Roca, also a bigamist, appeared to support the Jesuits, accused the prelate of being a *Thomist*, and did not stop until they expelled him from Valencia in an iniquitous, irritating and brutally tyrannical manner. Urquijo (1), Caballero, Llórente, Arce the Inquisitor, Godoy and all the men of that time, lived as Frenchmen, and have died as traitors to the fatherland.

Mr. Arce could have headed the Board in Santander and worked to repair his mistakes, but he did not want to do so, and left a disastrous reputation: he emigrated to France, where he lived and died in the middle of this century.

If that was the Supreme Inquisition, what would be the rest? I cannot tell you everything I know about it.

I also say not a little about the bad state of the Seminaries and the Cloister of Salamanca. Suffice it to say that in the Seminary of that city its Rector, the ex-scholastic Estala (2), reputed to be a Freemason, explained *natural religion* and almost materialism, to the point of finding him mentioned among those who ironically propagated Gallardo. The Seminaries of Osma, Cordoba and Murcia were no better off than that of Salamanca.

The time has come for the truth to be told, even if it costs a lot of displeasure.

To form an idea of *those* who and what, at the end of the last century, were said to be Freemasons, it is convenient to reproduce here the article dedicated to them by D. Bartolomeo

(1) Urquijo died in Paris on May 9, 1817. In the epitaph they put *true Christian* /;lôso/o and *séale the light earth*. Llórente defends him as best he can.

(-2) Author of the *Universal Traveler*, a heavy compilation of travels that he did not make, and a tra- ductor of some Greek dramas.

Gallardo, in his *Diccionario crítico-burlesco*, in response to the *Diccionario razonado manual*.

That famous piscator from Salamanca, almanacist for life, philosopher and coplero all in one piece, mathematician in addition and as such considered a witch and betrayed to the Inquisition (although he was a good Christian), Dr. D. D. Diego Torres, in short, tells in his life story that he brought I don't know how many years with him an ounce of gold to give it to the first witch he found; and after all he went to the other world without giving it to the witch he found. Diego Torres, finally, tells in the history of his life that he brought I don't know how many years with him an ounce of gold to give it to the first witch he found; and in the end he went to the other world without getting rid of the medal. I do not want to say that I have another such medal for the first Freemason that I find (1); because in the day for an ounce of incarnated devils, how much more Freemasons would say that they were a thousand, even if they were as much as I am the Papisa Juana. Nor do I say that the existence of Freemasons is in the same predicament as that of witches (2). I say, however, that the Freemasons who say that there are among us, must be like the devils of the theater, who cross the boards between the interlocutors, without being seen or heard by them.

"I hear many people speak of Freemasons, but I, although I have done more diligence to see what kind of birds they are, I have never seen any. They say that they are like tawny owls, nocturnal birds: they will be anything you want, except good things, and if they were good, they would not hide themselves so much from good men. Finally, they say that to know them it is necessary to be one of them: the author of the *Diccionario razonado manual* seems to be one of them as he paints them with hairs and signs. The Freemasons say that they are the "brothers of a cofra- "dia of men of all nations and languages, where, "although *all* caste of birds is admitted indifferently, it has been noted that only the kings are ascribed as

(1) Soon the good Mr. P.artolo would have had to spread the *wig* among the many cronies that he had well known by Hli.

(2) Well, that's it!

"Napoleon, the great ones like Campo-Alange, the ministers like O'Farril, the philosophers like Urquijo, the canons like Llórente, and the abbots (not Syrian *ex-friars*) like Estala.a-Hello, hello! do you also dance in the *house of the Bella Union*, good Piarist? I missed it that Fr. Pedro

Anyway, *there is no function without a friar.* a

The words of both dictionaries bring us up to date with those who in Spain were reputed as Freemasons of public voice and fame, around 1808.

Is it true that Urquijo, Llórente and Estala were Freemasons as stated in this article?

I will not dare to state it as an unquestionable fact, but I believe that whoever says it will not be accused of having formed reckless judgments. The preceding paragraph proves that in this opinion they were held, at the beginning of this century, and that they were publicly denounced as such.

Llórente, secretary of the Holy Office, next to the Inquisitor General, denied that a lodge had been established in the very building of the Supreme, as we shall see later; but then in Spain it was the custom to constantly deny the existence of Freemasonry, and to accuse those who spoke of it of being credulous and foolish. We have already seen that the candid and catholic D. Bartolome Gallardo, spoke of the Freemasons as something of witches, and who, who has known the good D. Bartolome, will believe that he believed what he said?

In any case, since the tree is known by its fruits and men by their deeds, I will conclude this chapter by inserting the aforementioned reserved document, which should be widely disseminated in order to tear off masks and get to know certain men and certain times.

Urquijo, Caballero and other Frenchified contemporaries are often portrayed as eminent *liberals* and saintly fathers of Ja escuela. Well, those ministers of Charles IV ordered the

adulteration of the political laws of Spain, re

i 48 lative to the true freedoms and liberties of the country, establishing an illegal absolutism, and this after the French Revolution, and well into the nineteenth century: being therefore the authors of this hoax relegated to the ranks of the falsehoods and below the Higueras and Lupianes de Zapata.

This iniquity was discovered by an official of the Ministry of State, and through that secretary, in 1811, the Royal Orders issued by the minister Caballero and his cronies, to mutilate and falsify the ancient laws, as they were to be published in the *Novísima Recopilación*, and also the Canons of the Toledan Councils in the official edition that was thought to be made at that time, were sent to the Cortes.

Here are the documents presented to the Cortes to the opprobrium of the ministers of Charles IV.

TO THE COURTS.

- Desiring that the History of the present general and extraordinary Cortes may give to the present and future age an exact idea of the miserable state to which despotism and ministerial arbitrariness had led the Nation, with the sinister purpose of burying in oblivion the remains of its imprescriptible rights, I send to Your Majesties the attached original documents so that you may present them to Your Majesty, etc. Isla de León, January 15, 1811.- Nicolás María Sierra.

Since in trying to reprint the *Novísima Recopilación* it has been noticed that in it there are some traces of feudal dominion, and of the times in which the weakness of the Monarchy, constituted the Kings in the precision of condescending with their vassals in points that depressed their sovereign authority, S. M. has wanted S. M. that *the law 2.^a til. 5.^o book 3.^o of Don Juan II in Valladolid year 1442 pet. 2.^a Of the donations and grants that the King has to make with his Council, and of those that he can make without it: the 1.^a til. 8.^o book 3.^a Don Juan II in*

Madrid year 1419 peí. 16, on the fact that in the arid facts the Curtes should meet and proceed with the Council of the three States of these kingdoms: and the 1/ til. 15. book G, Don Alonso in Madrid year 1329 peí. 67, Don Enrique III in Madrid year 1393, Don Juan II in Vallado- lid by pragmatic of 13 of June of 1420 and Don Carlos I in the Cortes of Madrid of 1523 peí. 42; on the fact that in the arid facts the Curtes should meet and proceed with the Council of the three States of these kingdoms. 42; on that no new taxes or tributes are distributed without calling the procurators of the towns to the Cortes and preceding their granting: Which are attached to this file, initialed in my hand and that the same is done with as many as are found to be of the same kind in the course of printing, this file being archived, closed and sealed, without being opened without the express order of S. M.- Aranjuez June 2, 1805.-Caballero.

Would these men believe they could erase history!

Two years later they wanted to do the same with the Councils of Toledo, without the knowledge of the stupendous canonist from Salamanca, who did not know that already in the seventeenth century Mr. Loaisa had printed them. I omit this other order, since the previous one is sufficient for my purpose.

CHAPTER III.

SECRET SOCIETIES DURING THE FIRST PERIOD OF THEREIGN OF FERNANDO VIL

The reign of Ferdinand VII is divided into four periods, two of absolute government, and two of liberal government. During the King's captivity from 1808 to *Ib*, the government was liberal: from 1814 to the 20th it was absolute.

The second period is also subdivided into two equal periods, from 1820 to 23 the government was liberal: from 1823 to 33 it was absolute.

It is necessary to divide this reign in this way for greater clarity in the narration of the events and appreciation of them.

§ XXIV.

Freemasonry during the War of Independence in Madrid and in Cadiz

Charles IV, without being a constitutional king, behaved as if he were: he *reigned, but did not rule*. Everyone wanted his disastrous reign to end: but his son wanted it even more,

who committed the crime of conspiring against

151 his parents, encouraged to do so by bad advisors and by those who should have taught him the opposite. A case was brought against him at the Escorial, where he was imprisoned, the crime was proved, and the clumsiness of having Napoleon take part in those delicate matters was committed, and the Prince was acquitted, thanks to the efforts of his mother, who in the end was a mother.

He returned to conspire and with better success, managing to dethrone in Aranjuez his parents and the favorite Godoy (1). The people of Madrid, who acclaimed him as King, saw him leave a few days later to place himself in the hands of Napoleon, his executioner, who made him abdicate in Bayonne and began to dispose of Spain as if it were a conquered country. The Spanish people did not want to suffer it, and although exhausted and without leaders, nor government, nor army, nor money, made a supreme effort, which constitutes one of the most brilliant pages of our national history.

With the Napoleonic armies we were also invaded by French Freemasonry, whereby Spain found itself divided between two opposing Masonic parties. The Spanish Freemasons, supporters of independence, who were very few, or the least, some emigrated to Seville and Cadiz, whose lodges worked hard and badly during the war, others maintained relations with the English Grand Orient, not wanting to have any with the French.

The latter, for its part, was at the time very divided, in spite of its recent concordat (2). The Count of Grasse was accused of speculating with Freemasonry, and of having sent to Spain a brother named Hannecart-Antoine, with a large number of blank diplomas,

(1) The dethronement of Charles IV by means of the mutiny and military sedition of Aranjuez, was led by the Count of Monlijo, disguised and under the name of *Uncle Pedro*, *History of Ferdinand VII*, volume I.º page 73.

(2) Clavel narrates this edifying fact, chapter 8." of the 1st." part, page 40* of the Spanish translation.

They were authorized with his signature to convert them into money, which they intended to divide between the two of them.

The Masonic work entitled 4 da *Latornorurn* (1) gives notice of the establishment of a particular lodge in the French camp. It reads as follows:

"December 26, 1808.-Founding in the French camp in front of Orense, in Galicia, of the Order of Knights and Dames Pliilocoreitas (*I List. de la fond. duG. O. de Franco* p. 385)."

These would be other such French dancers in the style of those of 1778 in Madrid: but with more luck than those.

The same work gives us news of the following installations:

"October 1809.-Founding in Madrid in the premises of the Inquisition of a national grand lodge for all Spain.

"November 3, '1809.-Establishment in the same town of a grand-Tribunal, or chapter of the 31st degree of the ancient rite (*Abrege hislorique de V organisa- lion en Frunce des 33 degres du rile écosais* page 73.)

July 1811.-Foundation in Madrid, through the Count of Grase-Tilly, of a Supreme Council of the 33rd degree of the ancient and accepted rite (2)".

This Count Count Freemason was the same who was at the head of much of French Freemasonry in 1808, and sold patents to make rooms.

Clavel still gives us some news about these French and Frenchified lodges in Spain (3).

"Scottish Freemasonry was established in Spain in 1809. The first lodge of this rite was inaugurated in Ma.

(1) It is a work of great reputation among Freemasons; but almost everything it says about Spain is false or doubtful.

(2) Idem p. 250.

(3) *Picturesque history of Freemasonry* p. <05. Brother Tbrut forgot these important facts.

It had as its venerable Baron de Tinan as its venerable. It had

as its venerable the Baron de Tinan and held its sessions in the very premises of the Inquisition, recently abolished by an imperial decree. Shortly afterwards the lodges of *Sania Julia* and of the *Beneficence* were established in the same city, and these three workshops together formed a great national lodge, under whose auspices a great number of workshops were founded in different parts of the peninsula. The Marquis de Clcrmont Tonerre, a member of the Supreme Council of France, erected) in .1810, near the national grand lodge, a grand consistory of the 32nd degree, and in 1811 the Count of Grasse added a Supreme Council of the 33rd degree, which organized at once the national grand lodge under the denomination of *Grand O. of Spain // of the Indies*.

a At the end of the French occupation, most of the Spanish Masons were dispersed in 1813, suspending, therefore, the Masonic works in that country. It was not until August 2, 1820 that the Spanish Grand Orient recovered its activity under the Grand Magistrty of the Count of Montijo and Brother Bonaza. Grand Commander and particular representative of the Grand Master, president of the Supreme Council of the 33rd degree. The Count of Grasse had tried to establish, in 1811, a Supreme Council of this degree for the Peninsula, but could not succeed because of the influence exerted on the Masons of Spain, the Grand Lodge of England, under whose authority was founded in 1805, the Grand Orient of Portugal chaired by Grand Master Egaz Muniz".

Our readers will have observed the open contradiction in which the II. Clavel costs narration, and in so few lines, saying in one clause that the Count of Grasse organized the Council of the 33rd grade, and then that he did not succeed in organizing it. In one of the two places he must have been untruthful.

What is certain in this is that there was francma-.

There were *Spanish-Spanish* Freemasons, who did not want to recognize the Supreme Council of Madrid, but who understood the Lusitanian and the English Grand Orient, and there were also *Spanish-French* Freemasons, who met in the *Santa Julia* and its branches, populated by French and Frenchmen, with whom the others did not want to understand each other except in cases of great distress.

For this reason we will speak here with a distinction between one and the other, and first of all of the Frenchified ones.

The good man of Llórente does not want to believe (1) that it is true what is said in the work *Acia Latomorum*, that the first lodge of French and Frenchmen was founded in 1809 in the same premises of the Inquisition. The reason he gives is that the keys of that place were held by a clerk who was under his orders, who would not have given them up for such a destination. The reason does not convince me; just as he confuses Count Grasse-Tilly with General Tilly, it does not follow that Count Grasse failed to do what the aforementioned work and Clavel, better informed, say he did in Spain.

Llórente adds that everyone in Madrid knew that the Masonic lodge was in the street of the Three Crosses. However, a contemporary writer, D. Luis Pucos, Rector of San Luis de los franceses, in a pamphlet he wrote about Freemasonry (2), says that in the street of Atocha No. 11, almost in front of San Sebastian, there was a lodge of gentlemen *Rosa Cruz*, whose description he makes, appealing to the testimony of several who managed to see it. "The *Rosa Cruz* Lodge, he adds, is a rather large room, all mourned, without any window, and so dark that nothing can be seen except by artificial light. There is a large table in the middle, covered with a black velvet tapestry, on which there is a Christ the size of this one.

(1) LLÓRENTE: *Ilhistoire de l'Inquisition d'Espagne*, tome 4.^o p. 145.

(2) *Historia cierta de la secta de los francmasones, su origen, etc.* 2.^a edition by Presbítero U. Luis D.-Madrid. 1813.

155 messes that we see in our churches with the sign INRI: at the feet of the Christ a skull is seen and around it the instruments of Freemasonry, like the compass, square, trowel, etc."

It is known that there were also lodges of Frenchifieds in several capitals of Spain. Of which I have more news are those of Salamanca, Seville, Jaen and other points of Andalusia.

In Seville there were two lodges from the 10th to the 12th.- The one celebrated its meetings in the building of the Inquisition, being this so public, that there was among its members a very principal suggestion of the population, who went from his house to the church of the Inquisition with the apron on and other Masonic insignia to take part in the feast of St. John the Baptist that they celebrated with great apparatus.

The other one met in the street of Santiago el Mayor (vulgo *el viejo*) in the big house that today has the number 5 and is still known as *the house of the Freemasons*. This lodge was almost all French: it was rented by a French surgeon and the meetings were disguised under the pretext of facultative conferences. When on August 28, 1812 the French left Seville in haste, the people invaded the house: they found a cabinet all hung in black, a skeleton seated in a ramrod armchair, resting his skull on the stark fist, and a sign on the other one that said in French *learn to die well*.

Another room also upholstered in black and with another skeleton was found in a basement of the old College of Salamanca, when the French left there; but before they had had the lodge next to the consistorial houses in the square. A certain girl who lived in an inniediated house, was in amorous relations with an individual of the janitor's family, used to communicate through a very disguised hole opened in the wall. When she went one day to the amorous appointment, she was very surprised.

He saw in the room, instead of the bridegroom, a number of very serious gentlemen with their sash and apron, and among them a respectable professor of the University, who could not be expected to take part in these farces.

In Jaen the mourning chamber was also found, for the meditations preceding the reception and the usual skulls. A life-size crucifix was also found, which had been taken from the convent of San Francisco. The main chamber where the meetings were held was very well decorated with all the Masonic allegories, which for some time were preserved to public spectacle, and it was famous that a certain Cuevas had painted them.

It would be too long to give news of other places where it is known that there were lodges of Frenchmen and Frenchmen. Suffice it to say that wherever there were Frenchmen there were lodges, and that, as a general rule and with few exceptions, all Frenchmen belonged to them, even the clerics, and, more than all, the so-called *civics*.

§ XXV.

The lodge. Santa Julia of Madrid: description of the feast that took place there on May 28, 1840.

Of all the lodges of Frenchmen that existed in Madrid during the French domination, the most famous and well known is the one called *Santa Julia*, a name it took because this saint was the Patron Saint of Corsica. Several of her acts still exist (1). But it is more notable a printed book, which contains the description of a Masonic festivity, celebrated there in the year 1810 (2); whose beginning is worth copying,

because it gives a very curious idea of the state of Freemasonry in Madrid at that time, and makes us see that when speaking of lodges in the Inquisition, in the street of the Three Crosses and in the street of Atocha, everyone could be right, because, for what will be seen, there must have been not few that then existed in the Court. It says thus:

"The R. 22 of Santa Julia in its session of May 16 was v. . (*vulgar*) determined to celebrate the feast of its titular and patroness, and the days of our august Sovereign, on the 28th day of May 1810, was vulgar, 8th day of the 3rd.^{er} month of the year 5810 of the v. . 1.-. (*true light*).

"The return of our august Sovereign to this Order, having concluded the conquest of Andalusia, was a new motive of joy for the Brothers, which obliged them to increase, if possible, the solemnity of this feast.

"Wishing the R. . 22 (regular lodge) that the 22 HH. . (sister lodges) and *the others constituted* in this Or. . to concur with it to enjoy the sweetness of joy and fraternal union, he gave them part of his determination, inviting three members of each of them and seven of the R. . 22 of Napoleon the Great, as affiliated to that of Santa Julia.

"The TT. . of the R. /Tá the time and with the customary solemnities were opened; and in due time were introduced with the honors and ceremonies of style the deputations of the HR. . 22 and other HH. . vi-

(1) They are preserved by His Excellency Mr. Antonio Benavides, worthy Director of the Royal Academy of History.

(2) I have at sight a copy given by a friend of mine for this purpose. It is a notebook in 8 ° niarqnilla of 52 pages, well printed. It has on the cover a very well engraved copper stamp with all the Masonic allegories that says ;2 San Juan de Escocia under the distinctive title of *Santa Julia* al O. of Madrid: The sign is equivalent to lodge.

-The "sitadores" who wished on that solemn day to favor that of Santa Julia."

At the conclusion of this ceremony the *harmonic* H.-. (1) performed the following hymn, composed for the purpose by a H.'. of the workshop.

HIMNO.

*From the temple the
vaults Repeat the chant, And
to the harmonious accent
Join the applause.*

Let us sincerely	Masonic workshops
embrace With candid	Please try to send us
affection, The worthy MM.	Peaceful witnesses of our
Who come to honor us.	works.

Exaltation of jubilation (2)
Julian Workers
And applaud the benevolent Favors sizes.

Of the temple the vaults, etc.

The verses are weak and bad, as readers will have noticed, but there were even worse, as you will see from those inserted in the appendix (3).

The Ven. announced to the visiting brothers that the R.'.S had wanted to mark this day by making an acquisition for the Order and that for this purpose it had already arranged for a prof.-. (profane) to receive the light, having passed the physical and moral tests of constitution to the satisfaction of all the brothers. Introduced, the prof.-. received the light he desired, and that the whole workshop, accompanied by the orchestra, fervently asked the G.'. A.'. D.'. U.-. intoning the hymn of constitution (no. 3.º of the collection)."

(1) *Elaborators of religious music*, a judge of first instance called in an order, some church musicians. I prefer the term "*harmonic brothers*".

(2) *Exaltate justi in Domino* Alleluia alleluia, Father Vicar....

(3) See Appendix No. 2.

"The Ven.-, then granted the floor to the H.*. speaker, who delivered the following speech:

A.-. L.-. D.-. G.-. A.-. D.'. U.\

AA.HH.

"Today we gather to celebrate the feast of our patron saint Saint Julia.

"What will the superstitious say when they learn that the MM.-. meet to celebrate the feast of a Saint (1)? And what about those commonly called strong spirits? Some will believe that we meet to insult the Divinity with impious and sacrilegious rites; others will perhaps look at us with compassion, and will believe that our feasts are no different from those celebrated by the confraternities.

"But what do we care what the profane say? The children of light listen with pity, but without contempt, to the small talk of those who live in darkness, and work in peace for the good of humanity, and of those who, without knowing them, insult or belittle them.

"It would be useless work for an M.-. to go through martyrologies and search through archives to form the panegyric of a saint. Whatever virtue he may have practiced, whatever eminent virtue he may have possessed, or which the common belief attributes to him, it is enough for the orator to have the occasion to give his brothers lessons, and to give them important truths, because the eulogies that are made in honor of the saints should not have for their object the sterile praise of their person, but the usefulness of those who listen to them.

"To form a complete eulogy of Santa Julia bas.

ti) One morning the devil fancied dressing up as a priest and wearing a cassock, And then he fancied saying Mass in a chasuble and in shirtsleeves: etc. etc. so as to know that he was a victim of the intolerance of the Governor of Corsica; of Corsica, where, fourteen centuries later, the hero who ensures the peace of consciences was born (I).

"St. Julia died crucified for not wanting to abjure the religion of her parents, and to embrace the cult of that tyrant. What other circumstance of the life of St. Julia need the MM.*. know; the MM/. enemies of every kind of intolerance, to honor the memory of this victim of religious despotism?

"Nothing discredits a religious system so much as the spirit of intolerance that flows from its principles or that the interest of its ministers promulgates and sustains. But intolerance is often the effect not of religion, but of men whose pride in all matters wants to be right.....

.....■"

We will suspend here the insertion of the sermon preached by Br. Juan Andujar, gentleman of the Ka- dosk degree, and individual of the Great East, whose *piece* the book says was received with enthusiasm, and it is well understood. From the sample, readers will have already been able to judge not only of the tendencies and merit of the *piece*, but also of the ideas that prevailed in the lodges of the Frenchified.

After another blast of music, Maestro.*. B. M. L. asked for the floor from the East and gave the contest another *architectural plate*, somewhat sillier and declamatory, and less intentional than that of Br.*. Andújar. Among other supine follies there is the one that "all Masons are observers and *instruments of nature*, without wanting to precipitate its effects (2)...." and that the

J"

(V The speaker wanted to say that the hero Napoleon I ensured *the peace of the<; tjentes without conscience*.

(1) We non-Masons do the same when we eat, drink, sleep, etc., and we do not throw a pistol at each other to *precipitate* the effects of nature,

- peace of our conscience (1) is exempt from the note of working to the ruin and upheaval of States nor of thrones; note-which our emulators agitate and ponder.....

And in proof that the rogue scoundrels were lying, that these testimonies raised to Freemasonry, concluded the Master/, saying: "Obedient and submissive to an enlightened sovereign, under the auspices of a wise and *philosopher* King (philosopher poor Pepe!) we will walk with a firmer foot, we *will be a wall of steel* to defend him: thanks to the greatest captain and legislator that the splendors of History know, the great Napoleon who has opened the doors of the *true temple*".....

"The workshop applauded with the *usual batteries* the truly

M.'. sentiments of this respectable Master.'. and at the request of the deputations of the RR.'. LL.'. who were in the workshop, it was decided that this *piece of architecture* be filed and published in the list of the day's works."

Extracts were read from the agreements of the lodge taken from *its gold book*, a dowry of two thousand reales was given to Francisco Escribano, a silversmith by trade, to marry María Paredes, a seamstress, and then the *Venerable* preached the third sermon, that is to say, the third *architectural plank*. He spoke of Freemasonry as if it were just beginning in Spain, so that it seems that it was not known among us before. He proposed to open a contest to reward the best memory that was presented on the subject.

What will be the influence of the M.'.ria on the happiness of Spain?

There followed an eclogue of the cottage cheese type and to-

(1) That Master was *unconscious* of what is now called *conscience* in scholastic-Germanic jargon.

millo, to the taste of the time, in which the shepherd Delio told the shepherd Salicio the big scare that the architect Adoniram gave him, coming to tell him at night the mischief that the apprentices had done with him. The eclogue was signed by Br.'. Zabala, and then read some verses by Br.'. Embeita. There was then a banquet until midnight in which those *instruments of nature* directed several toasts, canticles, etc., without it being known that they precipitated the effects of it.

§ XXVI.

Freemasonry in Spain in the early years of the reign of Ferdinand VII -

Cortes de Cadiz in its relations with Freemasonry.

French Freemasonry, established in 1809, spoke as if the sect had not existed before in Spain. Through the mouth of the Venerable of the lodge of Santa Julia, he said: "The V.-. L.-. (*true light*) has penetrated our beautiful Peninsula. Practical and instructed workers in the *real art* have already laid the foundations of the majestic temple of wisdom. Theapp.*. (*apprentices*) who trained their sleepless nights have already become, with their *obstinate application*, wise masters." (1).

If this language were true, it would have to be affirmed that Freemasonry was then beginning in Spain, and by

(1) P. 8 of the aforementioned book, so much so that all the news about his previous existence and all that friends and enemies have written on this point are false. But I prefer to believe that it was that Venerable who deceived himself or knowingly deceived. There were two Freemasonries then existing in Spain, without recognizing each other and before in conflict with each other (1). The new French Freemasonry and its Frenchified lodges did not admit the old lodges composed of non-Frenchified Spaniards and their enemies, although this did not prevent them from making the sign of *distress or great danger* (*Detresse*) (2), and being helped by the opposing Masons, as is the law in such cases. Masonic histories are full of these mirobolantes adventures, that the Masonic writers propagate with certain fruition to manifest their quasi omnipotence, and the great utility of their institute in cases of great predicament. Even if most of them are not credible, and have more of novel than reality, it is convenient to insert some of them, by way of sample and to form a judgment.

The first to be brought to shame is General Castaños. I do not consider him a saint; I doubt that he was a Freemason, although I would not be surprised either; but I do not absolutely believe the ridiculous story that, with a candor that borders on stupidity, narrates the storehouse of lies of John Thrut (3).

"General Castaños, in one of the reconnaissances that took place before the battle of Albuera, was surprised by a French detachment, and saved his life, or at least was spared from being a prisoner, thanks to his quality as a Mason. At that time Castaños was carrying

(1) Right now there are in Spain and Portugal two Freemasonries that quarrel and dispute the destinies ■ Loulé and Saldaña in Portugal are two opposite Orientals: and see what the second one has just done with the first one.

(2) Jhon Thrut and other translators (*jabachophiles*) call the Masonic sign of *destresse*, *Stultorum* etc?

(3) Pag. SO of his ill-fated monstrosity entitled *La Francmastmeria*.

I am wearing the insignia of colonel (1). Already the French rifles were pointing against his chest (2), when the general had enough serenity to raise his hands and shout in French: *Stop before a Spanish colonel* (3). The officer commanding the detachment of French troops immediately interposed himself between his soldiers and the Spanish officers. Castaños had made by stretching out his hands the *sign of dexterity* (4).

It is understandable that because of the Masonic insinuation they spared his life; but not that they were so rumbones that for that reason they stopped taking him and the other officers prisoner who rendered that service of discovery, which in no army is proper to generals in faith, not even dressed as colonels.

Another second case of the *mirobolante* genre refers the Masonic newspaper *Latomia* (5), which has all the signs of being one of those fantastic stories, to which the French are so fond of.

"When, in the year 1808, says Brother Marnier, the first corps of the army passed the Tagus, near Al-Maraz, under the command of Marshal Duc de Bellune, I commanded a company of hunters of the 24th line, which formed the vanguard. Among the inhabitants of the other side of the river, to whom I went in order to acquire news, a man with a handsome face and colossal stature attracted my attention. xHis muleteer's costume contrasted singularly with his majestic air, and he answered all my

questions with a precision and clarity that indicated great presence of mind.

I

(1) And what does it lead to if he was dressed as a colonel or a captain? Would he have been paid more for that?

(2) They were going slowly when they gave way to so much.

(3) Great way out! What were the French looking for but to kill Spanish colonels?

(4) Jhon Thrut's first skill. Precisely the sign of *iletresse*.

(5) *Latomia* 1.^a part, p. 327; as quoted by Gyr, p. 470 of the English version.

His whole exterior had a certain chivalrous quality. I gave him to an officer of the General Staff to serve as his guide through the mountains. I learned the afternoon of that same day that this guide had tried to lead a column astray: suspicions were aroused and secret instructions given by the Spanish General Cuesta were found under his suit. I went to his dungeon. He had been condemned to death and seemed resigned. He asked me for nothing but what he needed to write to his wife and children. His name was *Santa Croco* (T). After this he shook my hand, *made the Masonic touch*, and when he recognized that I was a brother, he gave me the name of liberator. I went at once to my major, Baron Ja-min, to whom I told in persuasive terms what had just happened, and I had the happiness of exciting his sympathies: "Follow me," he said; "let us go to find General Varrois, and let us find the means of saving this ungrateful man." I repeated the report to the general; he hastened to report to Marshal Victor, from whom he soon returned, announcing that the *Spaniard* was not to be tried by a court-martial, but was to be considered as an ordinary prisoner. Here is what I read in an English newspaper: in the number of Spaniards who have rendered *the most eminent services to their country*, it is necessary to count the *famous* Santa Croce, who, after having been imprisoned in the cindadella of Ceuta, had had the good fortune to escape".

But did the French take their prisoners to Ceuta? And what *famous* personage of *eminent* service is this that no one knows nor is he mentioned at all in the histories of that time? Gyr comments on this event as an act of treason against France, but he should not be in a hurry because it seems to be one of so many Masonic stories. ■

(1) Or *Pedro Fernandez*, who was more Castilian, since Santa Croce is Italian.

The third fact of this type relative to the war of the Independence corresponds to the battle of Salamanca, that we call more commonly of the Arapiles (1). "The two French and Spanish armies were in front of Salamanca: a French regiment had formed the square, but hardly had this evolution been executed, when the bullets of rifle and cannon began to rain on him. Chief Dupuy was mortally wounded; but to save the rest of the regiment, he signaled his surrender. The enemy commander saw it and immediately the carnage ceased. Those who were able to make themselves known as Masons were interned in the neighboring village under a pledge of honor, and were provided with clothing, money, and all kinds of necessary provisions; and these brave men owed all this to the generosity of a man with whom they were bound by nothing but the Masonic oath.))

It should be noted that in that battle the Spanish and English fought against the French, and therefore we do not know if the Masonic chief protector of the French Masons was English or Spanish, and if Spanish, if it was Castaños or some other general who was so generous with the French brothers, assuming that the fact is true, a warning that is never too much with respect to the anecdotes *Latomicas*.

But, leaving aside the narration of these military events, which are more curious than important and certain, what should be studied more principally is the influence of Spanish Freemasonry on the course of political events in Spain. Unfortunately, there are few revelations about it, and we can only proceed on the basis of more or less founded conjectures, until history brings to light certain mysteries that are today hidden.

(1) *Latomia* vol. 2.º p. 169: it is also reproduced by Gyr p. 167 of the Spanish translation.

The events of that time are still in the shadows, but they are no longer ignored by those who are versed in those events. In the meantime, it is convenient to adduce some facts so that

thinking people can calculate something of what happened in Cadiz.

That a Masonic lodge existed in that city since the middle of the last century, at least, is an incontrovertible fact, as has already been proven in the previous chapter (1). This lodge has always been one of the first and most important in Spain, not only because of its antiquity, but also because of the wealth of its members, because almost all the chiefs of the Spanish navy belonged to it, and because of the great influence of one or the other, not only in the government of the city and the plaza, but also of all the adjacent towns and not a little in the rest of Spain. Its importance reached at most from 1809 to 1812, when it was the center of Spanish Masonry, as opposed to the Frenchified Or. of Madrid. The lodge of Cadiz, which already had 500 members since 1753 and whose number was no less at the beginning of this century, was reinforced in 1808 with the multitude of Masons who sought refuge there, or in the shadow of the discredited Central Board, or to represent their respective provinces in the Courts that it had convened on the Island of Leon.

Insulted the Central in Seville, in a riot that an eyewitness described as *tavern* (2), he abdicated in Cadiz, establishing a Council of regency on January 29, 1810.

An individual of the Regency, in a *Manifiesto* (3) which he gave to vindicate his conduct, describes these countries in a

(1) Jlion Truth says that there is a lodge in Spain that has been in existence for more than a century without having had to *abate its columns*, (that is, dissolve) if it is true, it must be the one in Cadiz.

(2) *Quadro de la España desde el reinado de Carlos IV*, by Colonel D. Ignacio Garciny. Valencia 1811, p. 166.

(3) *Manifiesto presented to the Xariun by the State Counselor Mr. Miguel de Lardizabal* Alicante 1811, page B.

rásitos saying that in the convocation of the Cortes, "many proceeded in very good faith, and with the best intentions desiring the general good, but many others were very distant from thinking of it: they only had for *their personal interest*, and aspired to a fortune that they saw impossible or very remote..... These were, for the most part

The Cortes was a great number of European and American strangers, who from Madrid and different parts of the kingdom had gone to Seville and from there and from other parts had followed the smell of the government and gathered in Cadiz. It would be long to refer to *the clandestine meetings that these had* (!), what they invented and the steps that they took to narrow and force the convocation of the Cortes to take place.

"Amid doubts and fears, and as one who puts all his money on one card, we finally decided, at the wrong time, that there should be *substitutes*, and of them it is accurate to say, because I do not want to offend anyone, that there are some, *although they are the fewest*, very recommendable for all reasons and very worthy of being legitimate deputies."

The truth is that almost all of these substitutes represented nothing but their own very null and void individuality, that they were hardly known in the provinces to which they were imposed, that they managed to gain a foothold by dint of shrieking in the newspapers and intriguing in the lodges, of which almost all of them were individuals. This is not to say that all the proprietors were recommendable, for Lardizabal himself says, and it was so, although he did not say so, that "among the proprietors there are some and not a few who follow the wrong path."

But the Cortes suffered from another more serious nullity, for instead of having the arms or estates of the Clergy and the Nobility, summoned by the Central Board, concur, according to the very ancient, constant, incontrovertible practice, the Cortes had a more serious nullity.

(1) It is a pity that the Regent omitted it, that he should have known it well. The Regency consented to the gathering of the popular arm alone, according to the revolutionary fashion of France, and 'against all the traditional monarchical right of Spain. And it was that the Regency had no moral strength whatsoever, and the press of Cadiz itself insulted it every day, and the secret societies had it undermined, and its own employees and dependents, sold to

them, mocked it and its authority.

Article 2 of the summons of January 29th stated: "consequently, summons will be issued immediately to all the Archbishops and Bishops, who are in the exercise of their functions, and to all the Greats of Spain in property, so that they attend the Cortes on the day and in the place for which they are summoned). Failing what was ordered, such convocations were not passed on, and the officials hid this document, which was found much later and Calomarde gave a copy of it to Lardizabal, who published it. The revelations about this made by the regent Lardizabal (p. 17), indicate how badly served the Regency was, and on the other hand, some incuriousness and laziness in it (1). "This remains for me, he says, in the state of *a mystery of iniquity, which I have not been able to penetrate* (2); but of a clear proof that in *that whirlwind that surrounded us in Cadiz, there were many and skillful agents of the republican maxims and democratism*', and thus all the species that by different ways reached the Regency, conspired to persuade it that *theptiblico was consented that* there would be *no* more convocation than the popular, and would badly receive another in which the arms were called."

Great news! And what was it that was called *the public* in Cadiz? And that *audience*, reduced to a few do-

(1) Pages 17 and 18 of the aforementioned manifesto of Mr. Lardizabal.

(2) Oh, master, master, how blind is he who does not see through sieve cloth, as Don Quixote used to say to the barber in his village. Quixote said to the barber of his town.

Was it before all Spain and before all the Clergy and the Grandeur who sacrificed their goods and fortunes in the field of honor, before the whole of Spain and all the Clergy and the Grandeur who sacrificed their goods and fortunes in the field of honor? And did the Regency have the right to falsify the traditional law and code of Spain, which from the VI to the XVII century inclusive called the Courts, the Bishops and the Magnates? What the Regency did out of weakness and lack of prudence, by convening those *illegal* Cortes, was an attack against the true historical and secular Constitution of Spain.

Their ignominious fall was a providential punishment; that is how the devil always repays those who serve him. The same illegal and anti-constitutional Cortes severely punished the Regency the same day they were installed. That was all that could happen to it!

The first act of the Cortes of Cadiz was a perjury, a perfidy and a gross ingratitude. Already on the night of December 23rd, some deputies demanded of the Regency that the *House of Bourbon not be mentioned* in the oath (1). The Regency, including Generals Castaños and Escaño, took it badly: the deputies swore the following day in the hands of the president of the Regency, and without difficulty or restriction, to recognize Ferdinand VII as King and *Sovereign*, but once this oath was taken, the first thing they did was to scandalously disregard it, stating that the *Sovereignty resided in the Nation*. Declaring themselves as a *Nation*, and therefore as *sovereigns*, their first act was to subjugate the Regency. At eight o'clock in the evening they ordered its members to wait for the orders of the Cortes. In view of such a snub, they wanted to see if they could avoid it, but

♦

(1) So says Lardizabal, page 19: consequently, the day before the Cortes met, the expulsion of the dynasty was already being considered: this was on September 23, 1810 in Cadiz - Remember September 17, 1868 in Cadiz. It is 58 years less six days.

were completely abandoned. That day the revolution and democracy triumphed, and in their name Freemasonry and the flamboyant perjured deputies. The galleries were filled with the agents of the lodges of Cadiz who offered their support to the Cortes. "Military men of *very high* rank, and of all the lower ranks, with whom the galleries were filled, manifested without reserve their decided adhesion to the Cortes. Those disaffected with the Regency and dissatisfied, of whom there were many, as there are in every government, unabashedly showed the same thing. In many of the deputies one could see such animosity against the Regency, that there was no doubt that *they were determined to do anything*, and would undertake any opposition that was made to them. We saw clearly that on that night we could not count on *the people nor on the arms*', that, *had it not*

been so, everything would have happened differently (1)."

At half past eleven at night the four Regents were made to go (since the Bishop of Orense, the most virtuous Mr. Quevedo, did not want to wait) and an oath was demanded of them by those perjurers to recognize the *national sovereignty in the Cortes*. The four Regents, including Generals Castaños and Escaño, went through this humiliation, and perjured themselves as well. The Bishop of Orense was deposed and persecuted for not wanting to swear without explaining his oath.

From then on, the Freemasonry of Cadiz began to follow in the footsteps of the Frenchified, thus resulting in Spain being governed in the two fields by two rival powers, but identical, since in essence they had the same principles, the same ends and used the same means, differing only in personal matters and particular interests; because the Spanish Freemasonry of Cadiz did and wanted the same as the Frenchified of Madrid, but did not want the Madrid Freemasonry to do so, nor did it want the Spanish Freemasonry of Cadiz to do the same as the Frenchified of Madrid, but it did not want the Freemasonry of Madrid to do so.

(1) *Ibidem*. the profits went to the latter. But it always turned out that the Spanish were trailing the French. The French, led by Urquijo, Azanza, Llórente (1), Ceballos and others who were already reputed to be Masons, formed the so-called Congress of Bayonne, whose main task was to draw up a Constitution for Spain. The Congress of Cadiz was dedicated to the same thing, drafting another Constitution of the same style.

As soon as Napoleon entered Madrid he issued a decree suppressing the Inquisition and adopting various provisions against the secular and regular clergy and against the *grandees* and their *seigniorial rights*. The same decrees were given by the Congress of Cadiz, and it would be curious to make a comparative statement of the orders of King Joseph and the same provisions of the Cortes, in which we could see the convergence of ideas of both Freemasonry, and the identical hatred of both against the Church and the clergy.

When the Catholic and pious General Durán was reprimanded for the unmotivated destruction that the troops of his division in Soria made after the year 1812 in the churches and convents of Aragón, he excused himself with the reserved order that he had to do so (2), and alleging the pretext of preventing the French from fortifying themselves in them. This same general was in turn the victim of another infamy that was going on in Cadiz at the time. The periodical press was already then sustaining a disastrous and anti-patriotic struggle, stirring up hatred and passions, instead of working to unite the spirits.

(1) In uii'pamphlet entitled *Una parle desconocida de la Historia de atiesta revolución* printed in Cadiz, year 1811, which speaks of the farces of Bayonne, it is said on page XXX11 that Azanza proposed the question of the royal arms. "On this occasion Don Juan Antonio Llórente showed off much of his heraldic knowledge, having presented, *without any excitation from the Board*, a memory on the proposed matter."

(1) This was reported to me by a person from Calatayud in relation to the very same person to whom Duran said it, apologizing for the damage done in several churches and convents, which the true Spaniards had done wrong.

Those who called themselves *liberals* had already called their opponents *serviles*, as if these, who worked for the liberty and independence of Spain much more than they did, were enemies of true liberty. One did not need to be very clever to know that the so-called *serviles*, with the exception of some mistaken assessments, born of an exaggerated traditionalism, were not opposed to true liberty, but to anarchy, to demagogy, to licentiousness, covered with the name of liberty, and above all to impiety and hatred of Catholicism, hatred without which neither then nor now would anyone be given a liberal patent, no matter how much of a lover of liberty he might be.

The liberal press of Cadiz abused terribly and uselessly the freedom that was given to it, and besides festering tempers and exciting bad passions, began to practice that disastrous system of pandillage, systematically applauding certain generals for little and bad that they did, and demeaning others or at least silencing their fatigues and prowess. Thus not a few false reputations were formed. Every general who showed himself to be somewhat impious and a supporter of liberal ideas was sure to receive

praise or apologies in the newspapers of Cadiz, while generals who showed themselves to be pious or royalist were systematically denied. So the people and the chiefs who did not enter into these cabals, nor join the sects, did not know how to explain that phenomenon and some others, and above all that, fighting against the French, they came to serve as an instrument for the same thing that the French had introduced (1). I myself have heard these complaints from various veterans of the War of Independence and, as a young man, I was able to see more than one volunteer

(1) D. José Clemente Carnicero, in a very curious work, although unfortunately little known, proved the damage caused by the Constitution of Cadiz for the War of Independence. Entitled *El liberalismo convencido por sus mismos escritos: impugnación d\$ la Teoría de las Corles*, por Marina. Madrid printing house of Aguado: 1830. Cn tomo in *P*^o of Mina laughing at some of his vaunted exploits (i).

This became clearer at the end of the war, when the government of Cadiz began to work to form a party in the army against the King and against the clergy. General Duran was the victim of one of the political and sectarian iniquities that were committed at that time and which I will cite as proof, among the many that I could not only allege, but also prove. Duran was a good Catholic and a realist: his column, composed of people from the province of Soria and entries from Aragon, stood out for its behavior and discipline and worked in combination and good relations with the Empecinado and Villa-Campa, although liberal. He was hardly praised by the press in Cadiz, but on the other hand, a monk from Huerta, chaplain of his division (2), vindicated the general and his troops from that iniquitous and unjustified oblivion.

On the night of July 9th the French evacuated Zaragoza by blowing up an arch of the bridge. Duran entered the city with his division and besieged the castle, where 700 Frenchmen remained. Mina refused to join Duran, alleging that it was convenient to follow the fugitives: they were twelve hours ahead and were in a hurry to reach Jaca. The Cadiz newspapers published that he had taken 2,000 prisoners and almost all the

baggage. All this was a lie, because he only took a few wagons abandoned because their wheels had broken, and some ten or twelve straggling soldiers. Duran took prisoner the garrison of La Almunia. Mina took possession of the report that Duran gave to Lord Washington, and directed another slandering Duran and his division. As a result, he succeeded in having him given the coman-

(1) That Navarrese from Tudela was a royalist in 1830, when Mina entered Navarre.

(2) *History of the origin, events and war actions of the sixth division of the second army, that is, of Soria, by Father Lino Matias Picado Franco, Chaplain who was of one of the corps of the division. Madrid 1817: two volumes in 8.º It is a rare and very curious work.*

Duran remained under his command, despite his greater seniority and the superiority of his division, which already consisted of some 7,000 men. Three days later the castle surrendered. The Soria division had borne the brunt of the siege, but Mina's troops took the fruit and used all the equipment taken, without the participation of Duran's soldiers, whose division fell apart, leaving Mina with a part of it and sending him to Tortosa with the rest.

The reason for this was that Duran was a realist and Catholic, and Mina already enjoyed a reputation as an impious liberal. The aforementioned historian states it clearly (1). "Having preceded Mina's intrigue and some representation to] the government, which did not see him as a *supporter of their system*, and perhaps would find him as an object opposed to their ideas, communicated to Duran the order to leave the barracks to Valencia".

It is not my purpose to refer here to the many similar mischiefs committed at the time by the government and the press: I present this case by referring to the evidence alleged by the eyewitness I cite and as a sample of what was done at the time.

Et crimine ab uno disce omnes.

But the royalists have another crime against themselves, which is that of not having written a good and *truthful* history of

that war, leaving this task to their opponents, a sad consequence of the literary indolence of that party. Let them not complain, then, of the results of their negligence.

(1) Volume 2.º p. 218. On p. 2U and in an additional and last chapter, he also had to refute the anonymous author of the *Life of the Empecinado*, to whom the revolutionary press gave a reputation, as well as to Mina, lowering Duran and Zayas.

§ XXVII.

Idealist conspiracies: false accusations *against* liberals: Apostolic Board: amorists.

The impartiality that should always prevail in all historical writings, obliges me to present also some news about the conspiracies of the royalists against the liberals. The end does not sanctify the means, and however holy and praiseworthy were the ends proposed by the royalists in favor of *the altar and the throne*, according to their motto, even given (which is no small thing) that this was the end of them all, they had no right to make as holy what they reviled in the liberals as perverse. The history of the *secret societies of Spain* should not be reduced to dealing only with Freemasonry: it is necessary to tell the truth to all, even if this usually costs not a little displeasure.

The liberals of Cadiz, chatting a lot and working little, perorating in the clubs instead of taking a rifle in the guerrillas, did a lot of damage to the cause of independence, and always talking about freedom were the first to display an *intolerance* unbearable and fanatical, daughter of their sectarian rage. The scandalous intrigues against the Regency, the persecution of the Regency, the perjury of the Deputies promoted by a liberal and fanatical clergyman, Muñoz Torrero, the outrages against the

realistic Deputy Valiente, the continuous insults in the tribune and in the press, the irritating nickname of *serviles* with which they were called "*serviles*".

that the journalist Tapia hurt the royalists, and the crude insults of Gallardo in his *Diccionario critico-burlesco*, asking the bishops to *cast blessings with their feet*, hanging from a rope, exasperated the good men.

The royalists began to use the same means to fight the liberals, and sometimes with such intemperance, that they overcame them. Sad spectacle when some enemy bombs fell on the streets of Cadiz! Who does not laugh at the Byzantines who disputed about the light of Tabor, while the Turks assaulted the walls of Constantinople! Who can argue about whether or not the supporters of *the uncreated light* were right or wrong! How could there not be a man there who was Catholic and patriotic enough to apostrophize one or the other and make them embrace each other instead of stirring up the spirits of brothers against brothers!

The liberals brought to the public gallery a multitude of parasites and idlers, of those ruffians most detrimental to the State, who never work and are always talking politics, spending their lives in the *club* and in the cafe, in the brothel and in the gambling den, living at the expense of the *trunk* of the lodge, of the conspiratorial peseta and of the infamous profit of their protégés. The royalists followed this bad example, and also brought to the tribunes alkylons who applauded their speeches. In a representation that Calomarde made to Fernando VII vindicating himself from Pamplona in 1816, he alleged, among other services, that of having paid people for that purpose and cited names of respectable people who could accredit it (1). The fact that the liberals were doing this baseness did not authorize the royalists to commit it, under penalty of being equal to and resembling them.

This was followed by a press struggle in the form of newspapers and pamphlets, both of which were written with great distemper.

(1) I have it in my possession, with his signature. The sectarians of the *clubs* began in the meantime to preach against the clergy and

against the Church and its practices and beliefs, and some in turn to refute them from the pulpit, publicly accusing the liberals of being Freemasons, which in truth was not a slander, [even if the accusation was not very opportune because of the place in which it was made and the difficulty of proving it.

As an example of the exasperation produced by the impertinent boasts of the charlatans of Cadiz and their sectarians in the provinces, I will cite the disturbances that occurred in the peaceful and secluded island of Majorca during the month of April of the year 4813. I would not speak of it, nor of many other analogous conflicts that I am keeping silent about, if unfortunately this matter had not passed into the public domain through the press, in pamphlets that reveal all the intrigues that were at play and all the hatred and bitterness that both parties already professed for each other.

Strauch, a Franciscan, had preached during Lent, expressing himself in some of the sermons with notable violence against the liberals and especially against a newspaper that was published there entitled the *Majorean Patriotic Aurora*, whose editors boasted of Volterianism, and was reputed in public opinion as the organ of Freemasonry on that island. In the declaration that was taken from Father Fulgencio Palet about what he had heard Father Strauch preach: he said, (1) "That he had attended some of the sermons preached by Father Piaimundo Strauch, Franciscan, this last Lent, in the parish church of S. Nicolás, and in fact, in the parish church of S. Nicolás, and in effect, he had heard the sermons preached by Father Piaimundo Strauch. Nicolas, and in fact, in one of them that was on March 25 in the afternoon, the witness heard him preach Strauch, that *in this capital there was a conspiracy against the Altar and the Throne*; that in others he had heard the same Strauch declaim against the papers of the day, among which he understood that he had already preached against the papers of the day.

(1) At folio V71 of the cause, as quoted by Fr. Strauch, the people considered

as the main one the one entitled *Aurora patriótica mallorquina*, and that those who read these papers confused them with those who read the papers of the libertines and from here the *people also confused the auro- rists with the freemasons* (sic), *heretics and libertines*', that in one of the said sermons the witness saw D. Joaquín Antillon and Miguel Domingo, who were the only ones he met. Joaquín Antillon and Miguel Domingo, who *were the only ones he met.*"

Strauch rightly mocked this liberal friar, who, being a Majorcan, had met only by attending, not *one* but several sermons, two liberals who disliked him; Miguel Domingo who was the printer of the *Aurora*, and in whose bookstore many impious and forbidden books were sold, and the cadet D. Joaquin Antillon, a stranger, and who, despite not understanding the Majorcan language, deposed against Father Strauch. It is clear that the cause formed by the ecclesiastical prosecutor, in spite of his liberal pretensions, was *rigged*, and therefore anti-canonical and tyrannical; but he further proved it with the singular clumsiness of publishing a pamphlet on this matter, which came out on November 48 with the title of *Fiscal accusation to the defendants of the riots of April 30 last*.

The partiality and imprudence of the court in publishing an accusation about things that are not yet in the public domain, during the pendency of the case and when the sentence had not yet been handed down, can already be seen here. All those knowledgeable in procedural matters will find that the conduct of the ecclesiastical prosecutor, in publishing that accusation, was iniquitous, unlawful and against all reason and justice.

Strauch did not fall short, and in the pamphlet he published a few days later (December 1st) (1), he wrote of

(1) *The Prosecutor under Fiscal Control*. Extrajudicial answer to the prosecutor's accusation to the defendants of the riots of April 30 last, which, in relation to his person, gives the Fr. Fr. Mallorca: in the printing house of Felipe Guasp, year 1813.' a pamphlet of 42 pages in 4^o.

sata contrae! fiscal in insults, insults, insults, insults. See for example this clause. "To publish an *isolated* prosecutorial accusation, in circumstances of time, in which, even if one wanted to, it is not possible to publish the defenses of those who with so much grace are qualified as defendants of such supposed riots, that only an *emphatic skull* could imagine them, nobody could wish nor expect but some *malignant beings*, and nobody could fear nor presume, from a people so docile and submissive as that of Majorca, to publish crimes that only *the most refined malice* is capable of imposing and of appearing, to publish the names of the supposed convicts and of the *dancers who dance in it as witnesses*, and other things no less humiliating for the prosecutor, which unworthy of a jurist, who has exercised this employment, put it in the kind of libel the most infamous of how many have come out of the press."

If in turn the prosecutor calls Father Strauch a *convulsive and fanatical person*, the latter gives him other no less strong qualifications such as that of *slanderer whom Machiavelli admired*, calls the witness Manera a *cleriguillo*, Mr. Joaquín Perez de Arrieta a *torchbearer* and another of those who appeared against him in the process a *doctor without a license plate*.

This was in prison; what would it be in the pulpit? He was quite right to complain about the prosecutor as he had been to declaim against the *Aurora* and the bad books; but he was very wrong to use that language unbecoming of the decorum of a religious and alien to Christian charity, for preaching humility in the pulpit and turning like a viper trodden against the persecutor, do not agree and harmonize much to say. Because there is reason to fight one thing, there is no reason to use bad and unseemly ways.

Many others could be cited like this case, but one is enough to form an idea.

The case of the alleged General Audinot was one of the greatest infamies committed at the time by some

realists of Andalusia. The Marquis of Miradores describes it as follows (1). "Knowing that the surest way to discredit the supporters of the liberal party was to present them as supporters of Bonaparte and united with him in his projects, they sought for this purpose a miserable adventurer, who allowed himself to be seized by an alderman of Baza at the end of 1813, saying that he was* D. Louis Oudinot (2), a French lieutenant general, married to a lady of Bordeaux and sent to Spain by Napoleon and his Council of State, as a spy or hidden agent for the execution of his plans, in agreement with many supporters. After having complicated as such some honest Spaniards in the vicinity, he made another written statement, in which he repeated the nature and object of his trip to Spain, which was the project of establishing a *republic* with the title of *Iberiana* (3) and at whose head was Prince Talleyrand. He named a house of commerce in Saragossa as the general treasury for the funds he was bringing for the enterprise: He multiplied the number of his partial assumptions in different parts of the Kingdom; he said that having arrived at Cadiz and tried to win over the worthy deputy Arguelles by the influence he had in the Cortes, he had indeed won him over, conferring with him several times in his house and agreed on the establishment of the republic; he added that many other deputies, the nobility and the clergy, or a large part of these classes, were contributing to this; and then he traced certain aspects of the map of Spain.

(1) *Historical-critical notes for writing the History of Spain from 1820 to 1823*: p. H.

(2) The author of the *History of the life and reign of Fernando VII*-, volume 2.º, p. 11, calls him *Audinot*: as it was supposed, it can be the name of both ways. His name was *Juan Berteau* and he was a rogue, servant of the duchess widow of Osuna.

(3) The lie is always the daughter of something. The idea of the *Iberian republic*, which now agitates so much the *political suppliers*, was already swirling in some hot heads. From such ideas, which the royalists heard from several liberals, perhaps arose the idea of forging this gross calumny.

lines of correspondence, which, although very unwise, were the gateway to point out in the provinces to those who wished to get lost.....

"The people of Madrid knew of the iniquity, and no one dared to suspect the deputy Argüelles, who represented the Regency asking to be taken as a party in that trial). It was proved that there was no general of such a name in the French army; however, the matter was dragged out, and "the royalist newspaper *El Procurador general*, published in detail the declarations of Oudinot, to the letter, which... left no doubt as to the intelligence of the judges with the enemy party of the reforms.... After the trial, he confessed his imposture without omitting circumstances and after having done so, he killed himself (1)".

Iniquitous was the conduct of the ecclesiastical and liberal prosecutor of Palma, who infamed Father Strauch with his pamphlet during the litigation; but no less so was that of the royalist newspaper that published the declarations of that infamous trial.

In the style of *El Procurador general*, or perhaps more furious, was another realistic newspaper, entitled *La Atalaya de la Mancha*, directed by Father Castro, monk of the Escorial; whose excitements did not shine by the spirit of charity, nor of evangelical lenity.

In this newspaper the existence of a secret republican society was denounced, presenting among other proofs the drawing of a medal worn by the associates, in which one could see an effigy representing the Spanish nation, adorned with republican allegories. Mr. Lorenzo Villanueva, in the *Memoirs* he wrote about those events and for his life, says that he used as a pretext for this slander the fact that he found among the papers and facts that he had found in his possession a medal that represented the Spanish nation, decorated with republican allegories.

(1) Or they helped him to die badly saying that he was crazy and had committed suicide. The anonymous author of the aforementioned *History of Fernando VII*, volume 2.º,

page 12, says that the author of this intrigue was a prebendary of Grauada, whom he does not name.

The Commissioner of War D. Narciso Rubio, a gold enameled medal with the representation of *the Spanish monarchy* (ib with a crown of castles and another of laurel in the hand and a border that read "*Benémerito de la pátria en grado heroico*", and on the pedestal the words "*ser Ubre ó morir*" (*to be a man or to die*). It is said that the Junta of Valencia had given him this medal in 1808. Happy Junta that, in time of so much hardship, had money left over to give enameled gold medals, while asking the Cabildo for 30,000 reales for expenses of the moment! (2)

In the event that all this is true, as it is to be believed, the existence of this medal does not mean that there were not others of the same kind, which Father Castro saw. Even so, the medal described by Villanueva, as a denial of the other, has a certain ultraliberal and highly significant flavor, which manifests the republican tendencies of the Junta of Valencia in 1808, famous for its revolutionary fury and for the horrible juridical murders it carried out, killing on the scaffold 300 Spaniards, some of them innocent, to avenge the 400 French killed in the cindadela and other parts of Valencia.

It is somewhat strange to represent the *Spanish monarchy* not with the *royal crown*, as it has always been represented, but with the *mural* or civic crown. Mr. Villanueva did not stop to explain this anomaly, which proves that Father Castro was not entirely mistaken in his calculations. He does not see in this sufficient motives to persecute anyone, but he does see serious indications to calculate the republican spirit that animated in Valencia and other places the authorities that appeared to defend the King, which was not hidden from the royalists.

(J) So says the author of the *History of Fernando VII*.

(1) The Cabildo of Valencia conserved, and will conserve perhaps, if it has not been stolen, the office of D. Vicente González Moreno, asking for that amount and titling himself *General Commander of the sovereign people*! This buen lordship made later very clumsily in the army of D. Carlos.

Coinciding with this is the noisy cause called *the stamp* in Valencia in 1814.

When the Audiencia returned from Alicante in 1813, the *main seal* was missing, which was said to have been stolen with the luggage of Chancellor Manuel Fuster. To make another one, the magistrate Mr. Lorenzo Villanueva was commissioned and he entrusted the drawing to the Chamber painter Mr. Vicente López. The easiest thing to do was to draw the tracing of any of the thousand seals stamped with the old one; but instead of that, which was the norm, the magistrate and the painter, in the spirit of ridiculous novelties, wanted to *get into drawings*. This was at the beginning of January 1814.

The new one invented by D. Vicente López contained the royal arms placed on a globe, and with them the book of the constitution, flanked by a lion and an Indian, and surrounded by the legend "*Fernando VII by the grace of God and the Constitution King of the Swords*". This happened at the beginning of January 1814 and there was no time to engrave the seal. In the middle of May, an official of a notary's office, called D. Matías Antonio Herdara, reported this fact secretly, alleging that it was not true that the major seal had been lost, since it had been delivered with the other two by the notary of the Chamber, D. Antonio Chiarr. This one denied having delivered the seal, but as it appeared that the Audiencia sealed several agreements in Alicante and after the loss of that one, it was necessary to explain this with the very shocking evasion that dry-stamped seals had been used, taken before the loss of the major seal. The way out was ingenious, but it proved a serious informality in the court's cancellation: at least the royalists were of the opinion that the seal had not been lost, that the magistrates had only wanted to *change* the old one to democratize it in the modern style, and that the poor notary of the Chamber was committing himself with his declaration to save the lightness of the Audiencia.

This, which well deserved a reserved reprimand, took on great proportions, and the magistrates were suspended, subjecting them to a file in the Council of Castile, on which occasion the prosecutor González de la Huerta, forgetting what

he had argued in the Cortes de Cádiz, gave an impassioned opinion. The magistrate Mr. Giraldo, at the hearing of the case, tormented the prosecutor terribly by reading him several pieces of his speeches in the Cortes, stating that he did not understand how he considered criminal in 1814 what he defended as inconcusable in 1811. The hearing was held in May 1817, and in September it was ordered to be dismissed, but not without ordering the retirement of almost all those magistrates.

Two years later such persecution was seen as a motive of glory for them; this is what always happens in political vicissitudes. To tell the truth, it was a great clumsiness to give so much importance to such a small matter, and to make last three years what should not have lasted even three hours in a country where time is precious. It was said that in this, as in almost everything else at the time, the famous clique of Ferdinand VII had intervened. But this *semi-secret society*, worse than all the secret societies of that time, needs a separate chapter.

To speak here of the Holy Office would be an absurdity, even if it were said that its proceedings were usually *secret*. It was an Apostolic and Royal tribunal: the civil and political Code of the Novísima Recopilación recognized its existence, and if the Cortes of Cadiz had suppressed it, the King had reestablished it by annulling the decree of the Cortes.

There was already talk of an *Apostolic Board*, but no one knew how to give a reason for it, and it seems rather that some ignorant person of those or later times, hearing about the *Apostolic Board* for the resolution of the various questions and conflicts to which the privileges of the military Orders gave rise, believed that that high Tribunal or Council was a secret institution. Ignorance and superciliousness have erected greater factories on lesser foundations.

Van Halen also speaks wildly of a secret faction which was called *Ancora of the Faith and of the King* (1). What more *ancora* than the *Holy Office*? No writer mentions it. I can only find a document from the year 1827 in which merit is given to

the *Ancorists* (2). As Van Halen was writing at that time, it is clear that it was liberal news of that time.

§ XXVIII.

The Camarilla: Mr. Antonio Ugarte.

Although this meeting was not a secret society, it is necessary to remember it, because on the one hand its existence is undoubted, as well as its influence on political events, and on the other hand the liberals speak of it by word and in writing, as of a dark and evil society, worse than all their secret societies, cause of all the evils of Spain, and nucleus of the secret societies of the royalists known by the names of *Junta Apostólica*, *Ancora de la Fe* and other various *entities of reason*.

Of all the contemporary liberal writers who thunder against the clique of Ferdinand VII, none is more energetic and precise than the anonymous author of the life of this monarch, who, if he is who he is said to be, perhaps the

(1) He considers this faction as auxiliary to the clique.

(2) See the appendices for a report on the disagreements of the Badajoz garrison.

He had to count on his favor for some time and then be the victim of his disfavor. After giving a violent and even slanderous description of the Nuncio Gravina, and others somewhat more accurate of the hypocrite Ostolaza, Escoiquiz, and the Duke of Infantado, who were part of the infante D. Antonio's coterie, he adds (1): "

"Another more terrible power arose at their backs and destroyed them all, when *the Camarilla* appeared shortly, so called, because the antechamber of the royal chamber had this

name, where, at the foot of the bell of their master, the servants of the low servants who were on guard rested (2).

"The arbitrator of the destinies and treasures of the State, which he humiliated and destroyed with his tricks, was composed of the aforementioned D. Blas Ostolaza, the Duke of Alagon, Ramirez de Arellano, D. Antonio Ugarte, promoted from the most humble position to the halls of the palace, and Pedro Collado, called Chamorro, a native of Colmenar Viejo. Antonio Ugarte, promoted from the humblest position to the halls of the palace, and Pedro Collado, called *Chamorro*, a native of Colmenar Viejo, who, from water carrier of the Berro fountain, rose to the servitude of Fernando, when he was still Prince of Asturias. His truhanesque language and his comical garrulity earned him some confidence from the prince, and initiated in the conspiracy of the Escorial, he was imprisoned, and included in the sentence of that cause. *Chamorro* had then served as a spy for the other servants and also guarded the kitchen on behalf of Fernando, who feared they would poison his food.

"When the son of Charles IV and Alaria Luisa was seated on the throne, *Chamorro's* favor grew and, having accompanied the monarch to Valencey and elevated himself to intimate confidant, he became a great admirer of the monarch.

(1) Volume 2.º pag. 62 of the *Historia de la vida >j reinado de Fernando VII.*

(1) Ferdinand Vil, lacking good society in Valencey, since the good offices of the Princess de Talleirand were not enough to procure it for him, had to deal too much with his servants: not all of them were faithful to him. Hence his affection for the few whom he had been able to trust, and his habit of going out for a while to smoke and talk with them.

He returned to Spain and became a favorite. The King had become so accustomed to the graces and liberties of his servant that he could not live without his company, and on more than one occasion this plant, humble but poisonous, ate away the roots and felled the most exalted cedars. If, as we go through the years, whose picture we are drawing, we see the most clumsy intrigues crossing each other, and we do not find any political meaning in them, it will be necessary to look for the solution in the enclosure of the Royal Cabinet, where, far from

all eyes, the threads of the net in which, entangled, the ministers fell and rose according to the impulse of the actors, were tied up.....

"It did not take long to appear at the head of the Camarilla, to the disgrace of the sovereign whom he represented, the bailiff Tattis-cheff, stimulus and poker of that forge, always burning and spewing lightning bolts against public happiness. The Russian bailiff had the necessary skill to persuade Ferdinand of the advantages of his intimate alliance with Russia to sustain absolute government, blaming the English, as Napoleon did, for the novelties introduced in Spain during his stay in Valencey. Ferdinand opened under the auspices of Tattischeff his cordial correspondence with the Emperor Alexander."

Presas, in his storehouse of caricatures and stories of scandalous chronicles (1), goes into more details about the *Camarilla* and outlines the portraits. "The absence, he says, of six years that the King had suffered and the lack of some notable persons and of his confidence that death had snatched away, made it necessary for him to make use of those who had accompanied him in his misfortunes, and of those who were by their destinies more immediate to his person, considering them capable of directing the march of the businessmen, and who had been able to lead the march of the Camarilla.

(1) *Painting of the evils caused to Spain by the absolute government of the last two reigns.* By D. José Presas: in r.urdeos 1827. It is a scandalous chronicle of the reign of Fernando Vil, which equals', if not cscede to the terrible booklet the *Tutilimundi*. In chap. 6.ºpag. 33, it deals with the Camarilla.

But neither one nor the other were for the case, because they were all people without knowledge and of no instruction, and although they had been employed in the palace in the previous reign, it was in positions that did not need it (1). They began, then, their career by distributing the memorials that the King gave them, sending them to the Ministry to which they corresponded: a few days after this new office, perhaps at the request of some relative or interested party, they wrote two

lines of recommendation in the margin, so that the minister would attend to that request with preference (2): The repetition of these acts and the good results they had produced two effects as extraordinary as they were harmful: the first was to persuade these men in the midst of their ignorance, that they alone were capable of governing, and the other was to attract the attention of the suitors, who ordinarily are not very educated subjects, nor of better intentions, being greater the concurrence of these in their antechambers than in those of the Prince himself. In them were seen the bishops (3), the generals, the togados and various other public officials humiliated in the presence of the guardian Artieda, the servants Moreno and Ramirez Avellano, and the toilet boy *Chamorro*, imploring his favor to satisfy their vanity or insatiable greed.

"It would be necessary to form a thick volume to give a complete catalog of these, and so we will limit ourselves to present only some of the most notable ones.....

(1) This is not true: Fernando Vil could not avail himself in 1814 of the employees appointed by the Cortes and the Regency, all of whom were his enemies, and who would have sold him out as those who remained sold him out.

(2) The same thing was done by the deputies in Cadiz and the same thing they have done afterwards and do now: the bureaucratic bureaucratic zurupetos and the corretage of destinations that was attributed to the servants of Fernando Vil are now carried out by the fathers of the fatherland: *The same dogs with different collars*, as Fernando Vil said about the royalist volunteers of Madrid, remembering the national militiamen.

(3) He would have meant *courtly clergymen*, anxious to be bishops. The names of Señores Inganzo, Cañedo, Creux, Vele? and others that he cites below, prove the opposite of what he says, for they were all of hard and independent character.

"Paquito Cordoba, a member of the Royal Corps of Corps Guards who had never seen the face of the enemy, knew how to find the way to become, in the short space of four years, Duke of Alagon, Grand Duke of Spain first class, Knight of the Golden Toison, Grand Cross of Charles III and Captain of the Guard of the Royal Person. It would have been very useful to the King and to the Spaniards if such a man had never entered the palace gates (1).

"The Duke himself, the Count of Puño-enrostro, a gentle man of the chamber, and other palatial men, presumed to be

funny, in family conversations, tried with jokes and smooth words to persuade Ferdinand that no one was capable of surprising his perspicacity.....

"It was not easy for the King to presume even remotely that these and other palace men on that same occasion deceived him, since it was then that they achieved for themselves and others, jobs, dignities, distinctions and the particular grace with which S. M. rewarded their misunderstood fidelity, with the cession of a part of the territory of the Floridas in which Alagon, Puño-enrostro and D. Pedro Vargas, private Treasurer of S. M. were considered; but these wretches without having any knowledge of the state of affairs and trusting only in their intrigues and clandestine maneuvers, saw themselves deprived of this property a short time later and when they least expected it. But these wretches, without having any knowledge of the state of affairs and relying solely on their intrigues and clandestine maneuvers, found themselves soon after and when they least expected it, deprived of this property, which was verified by virtue of the treaty made with the United States, which S. M. ratified on the 25th of November, 1820, and which was ratified by the United States on the 25th of November, 1820. M. ratified on October 25, 1820, in whose favor he gave and donated in all property and sovereignty East and West Florida, expressly annulling the three concessions made in favor of the Duke of Alagon, Puño-Enrostro and Vargas."

(1) Everything that Presas says against this subject is too little. I have not heard any realist or liberal speak of it except with the greatest contempt.

Presas does not include here the biography of Ugarte, one of the principals of the Camarilla, but consigns it below. As he was the motive and agent of several of the clumsiness attributed to the Camarilla, and in 1821 the principal agent and director of all the secret meetings and conspiracies to raise royalist parties and fight the Constitution, it is convenient to give some news about such a personage. .

According to Presas (1), Mr. Antonio Ugarte came to

Madrid from Vizcaya, his homeland, to *seek his fortune*, when he was about 15 years old: for some time he worked as a servant in the house of the Treasury Counselor Mr. Juan José Eulate y Sunta. In the same house he later became a clerk, but left because of an unpleasant affair. Then he had to become a dance teacher. Among his disciples he was able to count for his fortune a young lady from Burgos who took it upon herself to favor her choreographic master, providing him, not so much with disciples, as with some businesses in which he was an agent: he became the agent of the Indias and later of the five guilds. Fortune began to smile on him, but much more when he had the good fortune that the Russian ambassador Baron de Strogonoff entrusted him with the management of some of his private business, which he carried out with accuracy and care, so that, the ambassador having left Madrid hastily in 1808, he left him in charge of everything he had in this Court.

In it he continued to serve the Tyrians and Trojans and all those who provided him with business during the War of Independence; so that, when Francisco Zea Bermudez, who had commercial relations there, had to go to Russia to obtain resources in favor of Spain and against the usurper, it was Ugarte who provided

(1) *Pintura de los males...* pag. 117. As the biography given by Presas is somewhat lengthy, it seemed better to summarize it.

in Madrid the French passport, adding to it a letter for Strogonoff, which he also delivered to Mr. Zea; who, shortly after stipulated the treaty of Beliki Luki, on September 12, 1812, with Count Nicolas de Romanzoff.

Two years later Bailiff Tatischeff, whom Strogonoff had recommended to Ugarte, came to Spain as ambassador from Russia. The latter served him, no longer as a business agent, but as a confidant in his diplomatic relations, which gave great importance to Ugarte, since he managed in the Camarilla on behalf of the ambassador, who in turn enhanced him at Court, walking with him on his arm and distinguishing him with not a

few honors, thus causing some envy and not a little strangeness to his former dancing disciples and clientele.

Ferdinand VII entrusted him with the task of preparing the expedition that was to go to the Rio de la Plata for the pacification of those States. There was a lack of ships, but the bailiff offered those that were left over in Russia, and for that purpose five ships and three frigates were brought from there to Cadiz, which were rotting and almost destroyed in the ports of that country. Those piraguas cost 500,000 pounds sterling of which England had delivered to compensate those harmed in the abolition of slave trade. Captain Roque Guruceta and the sailors in charge of receiving the Russian ships declared that they were unserviceable. The Russian Admiral Muller who had brought them, Ugarte and Tatischeff said that they were excellent, but that the sailors were liberal rogues who did not want to admit them because they would not embark for America, and the public came to believe that both were right.

Ugarte had the happy thought of proposing the Count of La Bisbal to head the expedition, which proves his great perspicacity, since the Count was already discredited with everyone. On the other hand, the

The expedition never finished getting ready, and the funds that Ugarte was taking out of the treasury were already so many, that claiming the Quartermasters and coming complaints from all parts, he was sent to the fortress of Segovia so that there, more slowly, he could think about the settlement of his accounts with the Treasury. From there he was taken out by the revolution of 1820 with the halo of a victim, and returned to the King's grace, also as a victim, he was commissioned by the King to create secret royalist boards in the provinces and to raise up the *partidas*, in which he worked with success and zeal, running some risks. But this already belongs to the following chapter, and as the liberals continued speaking of the *Camarilla* and its influence, even after the year 1824, for then we will leave the continuation of this matter and consign the answers and vindications that the royalists gave against the excesses that the liberals imputed to the famous *Camarilla*. The royalist supporters of the *Camarilla* did not deny its existence, but attenuated the charges relating to extra-legal influences and excused others: the honest royalists and the fervent Catholics, far removed from politics, regarded it almost as badly as the liberals, and blamed it for all misfortunes, absolving and excusing the King. However, it is certain that he knew how to make fun of everyone, even the *Camarilla* and the Russians. He gave good proof of this in the negotiations of his second marriage. While Ceballos and all the *rasó filos* negotiated the marriage of Fernando with a Russian princess, he made fun of them trying his marriage and that of D. Carlos with the princesses of Brazil, in which Lardizabal, minister of the Indies, Vigodet, P. Cirilo and Calomarde managed. Intercepted by the insurgents the correspondence of Lardizabal and published in the newspapers of the United States, the news arrived in Europe, where it produced great hilarity, for the disappointment that the august bride and groom received when they saw their mysterious loves discovered and great rage in the *Camarilla* when they saw the heavier

disappointment that the King gave them. Ceballos and the Russophiles almost came to disrupt the wedding and would have succeeded, had the brides not arrived in time to the port of Cadiz and it seemed very ugly that the august bride and groom gave a rebuff to their young nieces. All in all, Lar-dizabal and Calomarde were banished, Ceballos collected the wedding expenses that he had tried to undo, and the Camarilla, who always looked with bad eyes at Queen Isabel de Braganza, took revenge on her by encouraging the lightheartedness of the monarch in Madrid and in the royal places and even in the baths of Sacedon.

And this is the synthesis and summary of all the decanted influence of the Camarilla. As the King, in spite of his *outward* boasts of Catholicism, was a very bad practical Catholic and scandalized Spain with his bad conduct, he needed *low* and conscienceless *people* to foment his *low* and coarse *passions*, and he had to reward them for their baseness, without prejudice to mock and despise them. This is exactly what happens to all *individuals* when they do not live as God commands; it is useless to speak *of Catholicism* and live *like pagans*.

§ XXIX.

Freemasonry from 18-14 to 1820: continuing conspiracy: the Orient in Granada: the Count of Montijo: Van Halen's noisy tiredness.

To the war of independence, which Spain had been fighting since 1808, was added since 1812 another dull, intestine war, a prelude to civil war, which in broad outline is described in the previous paragraph. History in its day will do justice to those who so inopportunately promoted it for personal interests and sectarian fanaticism. The government and the Cortes wanted to turn Ferdinand VII into a farcical King, in order to continue dominating the country in his name, imposing on him an exotic and highly democratic and French-style Constitution, transferring power from the King to force and the caciquismo, symbolized in *the army* and *the bureaucracy*, poles on which modern-style governments rely, substituting one tyranny with two tyrannies.

The King managed to free himself from these ties in 1814, on the advice of the English ambassador and thanks to Elio and some other generals, disgusted by the charlatanism of Cadiz, the intrigues of that government and the secret, but already well known, motives that guided him in his actions.

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and political tendencies. The people neither understood nor even less appreciated nor desired the new Constitution; the clergy and the nobility detested it; the employees and those who hoped to live off it, and many of the generals already affiliated with secret societies, supported it with all their might. Some imprudent

expressions made in the Cortes against the army (1), and the partiality of the government in the distribution of prizes, and of the press in the narration of events, had the greater part of the army exasperated; and all these things together did more against the Constitution and the Cortes than the decanted representation of the *Persians*, which would have meant little without the indifference of the people, the dislike of the army, and the aversion of the clergy, the nobility, and the wealthy and religious-minded men.

Unfortunately, the monarch was unfit to dominate those circumstances, and, personally, unworthy of the sacrifices that the nation had made for him and of the support and almost blind worship that the royalist party began to pay him. His previous conduct had been low and infamous. He had violated the laws of religion and nature by conspiring twice against his parents and dethroning them by means of a military rebellion, which sowed immorality, sedition and indiscipline in the army (2). His conduct, in placing himself in the hands of Napoleon, was stupid and worthy of the very stupid advisers who had precipitated him to crime; his lowly actions to gain Napoleon's favor, his congratulations, his letters, are so cowardly, villainous or indecent, that they would have shamed the last beggar of Spain, of

(1) On the occasion of some sticks (very well earned) that Osma gave to the deputy Calvo de Rozas, there was a serious conflict and a deputy described the army as *rabble* (*Je mercenaries and assassins payados*). These words had a very bad effect on the army, and the royalists exploited them,

(2) See in the appendix the series of military uprisings in Spain since 1808 which shows that since then not a year has passed without a military sedition.

Spain, where beggars ask for alms with a certain decorum (1).

The royalist party went through everything: history from now on must be severe, and very severe, with Fernando VII. The liberals have reason to complain about him, but they did not have reason to do what they did. The impartial and catholic historian cannot give the reason neither to him nor to them: they all behaved worse and worse.

The imprisonment of the deputies to the Cortes was a cruelty as impolitic as it was unnecessary, when it was enough to send

them to their homes. No less impolitic were other acts and measures of government, which the liberals carried out with even greater impatience, since, if the news that circulated were true, the King during his residence in Valencia had joined Freemasonry, and in this concept they had the right to look upon him as a *brother* and as *their own thing*: for the Mason becomes a *thing* of society, like the servant of his Lord (2). And yet, Ferdinand VII attended the proceedings of the Holy Office and hung the medal with the green ribbon.

Could it be true that this man *of rancid ideas and modern customs*, as Chateaubriand called him, was a Freemason? I am inclined to believe it, but (as I have said in other similar cases) I do not dare to affirm it. The fact is that, not the liberals, but even more the royalists from the year 1827 to 1933, believed it and propagated it, as we shall see later: and whoever knows the baseness that he did

(1) Llórente published them under the anagram of *Xellerlo*.

(2) A well-informed and trustworthy person assures me that his father, a wealthy landowner in Andalusia, told him that when he visited Fernando Vil in 1815, he made Masonic signs for him.

Another young son of a high personage of the Court, assures me that his father found among the papers of a deceased minister of Ferdinand VII, a notice of the reception of the latter in the lodge of Valencey on July 16, 1812, and that, on the advice of D. Tomás González, confessor of the Queen, to whom he showed that document, it was torn and burned on the spot. -

During his captivity in France, his private misconduct, and his scanty Catholicism outside the exterior, it will not cost him much trouble to believe it, nor to give his name to Freemasonry so that it places him among its *venerable ones*.

For my part, I do not applaud the exaggerations of some royalists in 1814, and even less the measures of proscription adopted by Ferdinand VII against the liberal deputies, giving many of them an importance that they did not have, especially when they were generally so ductile subjects, that, if Ferdinand VII had not flattered them, they would have disowned the Constitution and renounced *it* and even *vehemently*, if the job was worth the trouble. Most of them had to be *heroes by force*.

In spite of the fabricated narrations of Mr. Lorenzo Villanueva and those who have blindly followed him, it is certain

that the people of Madrid for the most part hated the Constitution, that the Cortes in the last days of its existence had to commit outrages and dedicate themselves to intrigues against the royalist Deputies, who did not neglect it either. The Constitution of 1812 was not *viable*, as experience has shown and the various cures that its progenitors have had to make on it have proven. The ceremonial agreed by the Cortes for the King's trip and his reception in Madrid was so absurd, revolutionary and impolitic, that no decent monarch could accept it, under penalty of being perjured or ceasing to be King, being morally dead. Finally Fernando V) I heard nothing but curses against the Constitution, so he arrived in Spain. In the meeting held in Daroca on April 11, 1814, all the ministers and other courtiers were against the oath of the Constitution, except Pal afox and the Duke of Frias. The Duke of Montijo, the famous *Uncle Pedro* of March 17 in Aranjuez, was the most heated against the Constitution.

He went from there to Madrid "so that he could go to the lower quarters of the Court against the National Assembly, and by using *his old tricks* he could blow the fire of discord (1)".

Was Montijo already then the head of Spanish Freemasonry? I have not been able to find out; but what is certain is that he was a few months later, and with everything, this famous Freemason was one of those who contributed the most to overthrow the code of 1812 and to persecute the liberal deputies of Cadiz. The Count of Montijo only lacked the note of informer and declared in the company of the

Count of Bueña-Vista, that the liberals had formed a cause for Fernando in a café in Cadiz and sentenced him to death; a slander that excited the laughter and contempt of his own friends (2)".

Such was the head of Spanish Freemasonry at that time; and if this had been done by the Count of Montijo and the Masons were not unaware of it, why did they continue to recognize him as their leader, or, what would be even worse, *elect him* as such in 1815?

This is a charge of baseness to which Spanish Freemasonry cannot respond. The most they can allege is that he was only a

chief *ad honorem*, like many other princes and magnates, who, believing themselves to be in charge, are nothing but responsible editors and docile instruments.

Clavel supposes that Ferdinand VII gave a decree against Freemasonry: his words, copied by John Truth, are these:

"Fernando VII prohibited by decree of May 24, 1814 the Masonic meetings, qualifying as a crime of State any contravention of this decree. But as some lodges continued to meet in secret, ascertained by the authorities, all their members were imprisoned.

(1) *Historia de la vida y reinado de Fernando VII*, spine 2.º pag. 47.

(2) *ibideni*.

Among them were the Marquis of Tolo-sa, General Alava, adjutant general to the Duke of Wellington, Canon Marina, member of the Academy of History, Dr. Luque, Chamber Physician, and many foreigners domiciled in Spain, who were buried in the prisons of the Holy Office. '

"In 1819 many distinguished Masons of Murcia perished in the torments that the Inquisition made them suffer to extract revelations from them. The power of the Inquisition was such that Lozano Torres, Minister of Grace and Justice, initiated in a lodge in Paris in 1791, and whose house in Cadiz had served as an asylum for the lodges during the War of Independence, could not avoid such atrocities".

What is said here about several Freemasons having died in the torment given to them by the Inquisition in Murcia, is false (1). Something more certain seems to be what is said about the hypocritical and grotesque Lozano Torres. This gentleman, who had been a watchmaker in Cadiz (2), then a policy broker "and then by *unknown routes* had the means to travel through England, Switzerland and other countries where he did not increase his knowledge, because he did not leave his country with that fm, he acquired audacity and ease to understand everything, like many others." We have already seen from Truth's previous Masonic confession, that the *ignored courses* were precisely the courses of Freemasonry.

He managed to enter as Commissioner and committed such

excesses, especially in the hospital of Cadiz, that the Cortes, in view of the abuses that were denounced, ordered his conduct to be investigated; but the Commission protected the *brother*, and he was sent to the army of Castile, where Lord Welling- tonno wanted to admit him. The hypocrisy with which the blessed Frenchman was able to act in this way is extremely grotesque.

(1) Van Halen in his *Memoirs*, volume I.^o page 68 and Spine 2." page 119 gives the names of all the defendants and nowhere does he speak of death or torment.

(2) PRESAS, *Painting of Evils*, p. 58.

Mason hallucinated Fernando VII Such was the stupendous Minister of Grace and Justice that Fernando Vil appointed on February 3, 1817!

But this was not the only minister of Ferdinand VII who, rightly or wrongly, was accused of being affiliated with Freemasonry. D. Pedro Cebados, D. Pedro Macanáz, D. José García Pizarro, General Ballesteros, the Minister of Finance Garay (D. Martin) and even some others, were accused of being Freemasons.

Of some of them it seems almost indubitable that they were; of others it can be conjectured with some reason. The biography of Ceballos is very rare and worthy of study. He was a relative of Godoy, and yet Ferdinand VII kept him in the Ministry of State. In Bayonne he sold out Ferdinand VII, and became a supporter of King Bonaparte: he left Bonaparte and became a liberal and the Cortes gave him a seat in the Council of State: he left the liberals and became a staunch royalist, and those of this party were so *good* that they made him a minister on November 1, 1814. He fell in October of 1818, and became a liberal, and the liberals were so good to that *brother*, that they again gave him a seat on the Council.

What this means can be considered by any intelligent person.

Of the Aragonese minister Garay, Presas (1) says that "in reward for his services he was reviled and outraged with the slander of impious and freemason". I do not know if he was, but it can be assured that he was the most honorable and decent of all the ministers of Ferdinand VII at that time.

The Spanish lodges received a great reinforcement with the

return of the Spanish prisoners who returned from France. There was hardly anyone who failed to be initiated into Freemasonry, and even the clerics themselves returned as Freemasons. To tell the truth, it is very difficult

(1) *Pint c- de Ion males* pag. 89 ,

It would be impossible for a poor captive, full of privations and misery, to escape the temptation to improve his treatment and his lot by becoming a Mason, and therefore a *brother* and protégé of those who were entrusted with his custody.

Captain D. G. J. J. G., in a pamphlet printed in 1820 (1), put it almost plainly in these terms. "More than 4000 officers from the prisoners' warehouses and many thousands more from other subaltern classes of the militia, detained in France for different lengths of time, and returned to the bosom of the mother country in 1814, *giving a vigorous movement of impulse to the liberal opinions, which secretly were fermenting*, caused the last revolution in ideas and gave the mortal blow to despotism.

"The hero who, next to Calpe, first hoisted the banner of freedom was of this number: to him also belonged his chief of staff, Mr. Evaristo San Miguel, and a large part of the officers of the immortal army of the Island.

"The agents of absolute power were well aware that these sons of the fatherland, who during their imprisonment *had deployed their talents free of hindrance*, to study among other useful things *the rights of man*, in a country which, although it was not given to enjoy them in their fullness, the works that explain them were not forbidden, brought opinions too hostile to this power, and *that they had to - wage a deaf but tenacious war against it* (2). Nothing is more certain or evident: the spirit of the army has changed from the year 14 to 20 in a way easier to conceive than to explain, without having gained in liberal ideas, it has lost in military discipline, as it has just

(1^ *Examination of the causes that in 1814 contributed to the abolition of the constitutional system and impartial judgment on the influence that the army may have had in it*, by Captain D. G. J. G. Madrid 1820: impr. de Burgos, p. 53.

(2) Look closely at the meaning of these words and you will see what they meant in the case

of not being able to speak clearly.

203 prove it in these days of glory that have astonished the whole of Europe (1).

"Thus, they did not fail to feel more than once the aversion with which they were regarded, and the *distrust inspired by the ideas with which they were supposed to be imbued*.

"This reception of the prisoners from France soon made *us* well aware of the concept in which the government held us, and when in the year the depots of the attached officers were established, in which most of them perished of misery, we missed the treatment that the French government had given us".

What this military man says, in veiled phrases, about the affiliation in Freemasonry of almost all the imprisoned officers and the propaganda that they later made in the army, is beyond doubt. But instead of referring to what I have heard, I prefer to use the testimony of a liberal but highly impartial writer who describes the dealings of Spanish Freemasonry at that time (2).

"The sect of the latter (the Freemasons) was already deeply rooted in Spain. It is generally believed to have been introduced in the kingdom for the first time during the reign of Charles III, and although the French revolution seems to have given it a marvelous impulse, with the existence of the Inquisition, the vigilance of the clergy and the scarce predisposition of the spirits so that its seed would bear fruit, there are hardly any traces of it in the time of Charles IV. The French invasion facilitated its development extraordinarily, and when the Cortes abolished the tribunal of the Holy Office, *the peninsula already had a large number of members in the very*

(1) The usual: from 1820 to 1867 we have frightened Europe a dozen times.

(2) My colleague and friend D. Cayetano Rossell, in his addition to the *History of Spain* by Mariana, edición of 1812, vol. 21, p. 177. I prefer to record here the extract he made from the news published by D. Juan Van Halen.

sect. The reaction of 1814, the intolerance of the government, the predominance of the ecclesiastics, and the obstinacy with which the liberals were persecuted, were no longer enough to intimidate the Freemasons, who, on the contrary, redoubled their zeal for that institution, increased the number of their proselytes, and what before had for object insignificant and vague discussions, *came to acquire a character of political meeting*, in which principles of liberty were sanctioned and combined plans against the existence of the government. The government was slow to notice the propagation of those hidden enemies of its system (1), and when it wanted to prevent its lures, destroying the work and fiercely pursuing its authors, it was no longer possible.

"The sectarians had acquired an audacity that bordered on recklessness, forming a single body whose head, the Great East, existed in Granada, and had admitted to its bosom several of the most distinguished persons in the nation for their talents, name and wealth. Confident in such powerful auspices, they believed themselves already secure and almost victorious: they hardly took any precautions to hide the place where they held their conferences, and as, in spite of the indifference with which those inhabitants began to regard the ineptitude of those who ruled the monarchy, they hated even the idea of clandestine societies, which they supposed to be all contrary to the purity of the Catholic religion, it was not difficult to make the necessary inquiries about the individuals of the Grande Oriente. Except for a very few who managed to save themselves, the others fell into the hands of

(1) That is not my news. The government knew of course the little hidden machinations, and what Captain D. G. J. G. G. says of the distrust that the officers from France inspired, indicates this. In this everlasting dispute the liberals motivate their machinations in the persecution of the royalists, and the royalists motivate the persecution in the machinations of the liberals.

(2) Why did they need precautions if almost all of Ferdinand Vil's ministers were Freemasons?

205 the authorities and were thrown into dungeons and treated as conspirators and heretics. The same fate befell all the other affiliates, who although scattered throughout the peninsula, depended on that common center; and among them special mention should be made of Mr. Juan Van Halen, who at the beginning of the year 1814 was the cause of the return to our power with a singular ruse of the squares of Lérida, Monzon and Mequinenza (1).

"It would seem incredible the strange adventures (2) that we are told about him at this time, if they were not exactly confirmed in a memoir that the same su- goo has just given birth to (3) concerning the matter that concerns us; a document full of curious details in which he appeals to quotations from so many people and so well known, that it is not possible to doubt for a moment the truth of what it contains. Those who, like us, may one day judge as exaggerated invention what is referred to about the Holy Office, its inflexible rigor, its procedures and the application of torment, can leaf through Van Halen's account and will see all their uncertainties dissipated at once; Because to the truth it is repugnant to reason the idea that well into the nineteenth century, and precisely in the same year in which King Ferdinand, when visiting the prisons of the Court, ordered, horrified at his sight, the destruction of the torment called *the rack*, as a sign of oppression and barbarism, in this same year, we say, that the inhuman resource of torture was used to extract from a man revelations that he was determined to bury with himself (4). But such was the weakness,

(1) Napoleon, who had owed many of his triumphs to Masonry, found himself abandoned by it in 13-14, as Abbé Gyr shows, pp. 319 et seq. and 329 et seq.

(2) For those who know the secret springs of Freemasonry, there is nothing strange about them.

(3) It is entitled: *Memoirs of Colonel J. Juan Van Halen*: the edition I have in dostomos 8.ºmarquilla esestranjera and lacks covers: it was printed around 1829.

(4) And what means has Freemasonry and other secret societies used to extort secrets from their victims?

He felt a shudder of horror at seeing with his own eyes an instrument of ferocious tyranny and did not dare to free from the clutches of the inquisitors and judge with humanity an individual of a secret society because they wanted to be tormented by their fanatical advisers. The rage in which these burned outweighed all praise; it was such that the canon and inquisitor Riesco, scandalized by the abuse that was made of religion and power, threw himself at the feet of the monarch, asking him to put an end to so many atrocities, and seeing his pleas unheeded, he resigned the post of inquisitor, foreshadowing to His Majesty the misfortunes that threatened him, if he did not prevent them with a prompt and effective remedy. Finally, it is a real pleasure to be able to pay sincere and well-deserved tribute to the memory of a worthy ecclesiastic.

"Returning to the case of Van Halen, we must note that his persecution began long before this time, for already in the year 15 he was imprisoned in the castle of Marbella. In the present (1817), having confided too much in one who sold himself to him as a friend, whom he made the depositary of his papers, he was betrayed as a Freemason, and locked up in the prison of the Inquisition of Murcia. Determined to reject all charges against him and to evade the tricky questions that were directed to him inquiring about the existence of the society, and the individuals who composed it, he proposed that if he was taken to the presence of His Majesty, he would make important revelations. The King was informed of such a strange request, and Ferdinand entered in

(!) It was not an hallucination: the Inquisition, a religious and political tribunal at the same time, was in charge since the XVI century of persecuting the secret societies, replacing in this the action of the police, which today takes its place, leaving behind the procedures of the Holy Office. That Freemasonry existed is not denied: if it had not been persecuted by the Inquisition, it would have been followed by the police, whose secret procedures are no different and usually not milder than those of the Inquisition. The sonic police and the revolutionary police enjoy a very bad reputation. Curious to know that man, and to clarify the mysteries that he found in his conduct, he

ordered him to be taken to his presence. He was immediately transferred to Madrid, taken to the palace, and passing through the inner apartments of His Majesty's room, he soon found himself in front of the latter. He asked him what were the secrets that he had to discover, and Van Halen, without being disturbed or affecting a humble attitude, told him in brief words all that he thought convenient to his purpose; He confessed to him the existence of the persecuted sect (1), defended the object to which its individuals aspired (2), did not implore any grace, but, censuring severely those who persecuted him, he dared to propose to Ferdinand that he should place himself at the head of it, with which he would make his happiness (3) and that of the Spanish nation, and promised him that the Freemasons would not only respect his rights, but that they would grant them to him more ample than those he presently enjoyed (4) and that he would exercise greater power than that which was now left to him by the men on whom he relied. The monarch was surprised at the sight of such unexpected frankness, and he *must not have been entirely displeased* when, on ordering him to retire, he asked him if he smoked and, replying that he did, Van Halen handed him a handful of Havana cigars from the portion he had scattered on his desk. However, he then gave ear to the lisongeros, who hastened to destroy the effect produced by the words of Van Halen, painting him as a perverse revolutionary, enemy of the faith and of the throne; and Fernando, forgetting the matter, quickly fell back into his usual indifference.

"It was to be presumed that, if Van Halen failed to inte-

(1) It would have been curious if he had denied it to Fernando Vil!

(2) The usual: sermon for fools by Fr. John of Picardy.

(3) The one enjoyed today by the Kings of Italy, Portugal and other countries that live

subordinated to Freemasonry.

(i) Being then the right of absolute King, it turns out that this Freemason offered him that Freemasonry would make him *even absolute*, provided that she could enter the absolutism. We already knew, without being told, that if the King were to be favored, his misfortunes and the rigor of his enemies would be aggravated. This is exactly what happened, because, locked up in a dungeon of the Inquisition in Madrid, he waited in vain for the result of the hearing, which was none other than what pleased the Minister of War, Eguia, on whom, as a military man, the defendant depended, and the severe judges who awaited him".

So much for Mr. Rosell's compendious narration.

This is followed by the description of the torment that was given to Van Halen, in the arm; but it is now convenient to hear from the persecuted himself. The torment was ordered by the inquisitors Esperanza, Verdeja and Zorrilla. The latter, who acted as prosecutor, and in this capacity was his principal persecutor, formulated the charge in these terms (1): "You have maintained close relations for a year and of known intelligence with the Marquis de Campo Verde, D. Juan O'Donojú, D. José Torrijos and with more than two hundred sectarians. He went on to read me two other charges and after a while: "This Holy Tribunal resorts finally to force it will wrest from you the truths that neither the duty of a religious oath, nor the gentle admonitions with which V. has been repeatedly demanded from you....."

But the Inquisitor was mistaken, because Van Halen, in spite of having his arm dislocated, did not confess nor betray his accomplices, and the tribunal was infamous for using such a ferocious, brutal and anti-Catholic means, when the general opinion and the laws forbade it, and there were not the reasons that there might have been in other times to condone its use in that court, as in other courts, both civil and ecclesiastical, in Spain, and here and abroad, including the Protestants who

have used it until the end of the last century.

But disapproved of this act of a court that more

(1) Volume I.^o of *Van Halen's Memoirs*, p. -180. that religious was already political, and coming to our purpose, was the court right or wrong in its interrogation? Freemasonry was a secret and illegal society, forbidden and punished by the canonical and civil laws for almost a century. The law was *civil* and the court proceeded according to the law. Freemasonry attacked religion, the throne, the person of the monarch and the institutions in force. Freemasonry was persecuted by the Inquisition in virtue of a delegation of the monarch, because, if it had not been persecuted by the Inquisition, it would have been persecuted by the police, which is the *civil Inquisition* and, nowadays, is not known to be very gentle when it comes to conspiracies. In 1817, Freemasonry had already undermined the whole army and the whole country: Van Halen not only does not deny it, but confesses it and exalts it, and even if he denied it, the facts and the sayings of all the liberals from 1820 to 1823 accredited it, and it is already an undeniable thing. But as Jansenism and Freemasonry have the common quality of denying their existence, although they are palpably seen, and deny their facts until the moment of triumph arrives, and as, on the other hand, there are stupid realists who, by appearing certain magisterium and ridiculous independence, affect not to believe the things that are said, It is convenient to quote the textual words of Van Halen himself to prove that what the Inquisition accumulated was true and very certain, that the army was already won by Freemasonry since 1816, and that all the military uprisings from 1814 to 1820 were forged and directed by it.

Van Halen's Memoirs are in this concept a precious arsenal of data, and Catholicism has no reason to regret their publication (1).

After lamenting Van Halen's regret that Ferdinand VII

(1) Some apocate Catholics are often frightened when these books are published. Do as I do when I make them serve against their authors. With the letters of Azara I have vindicated

the Jesuits.

not to comply with his decree of May 4, 1814 and to abolish the Constitution of 1812, he says (1): "Already the short remnant of immutable men was in danger.... The common risk, as it happens in such a great havoc, unified the convocation: *a sacred oath* united them all and *secret societies*, under the forms that were adaptable in a purely political matter.

"Since then there are two Swords that only an equitable government can reconcile (2)..... On the one hand a blood court called the Holy Office constituted, as it has always been, an atrocious instrument of tyranny, turning the faithful children of a merciful being into victims or miserable slaves.....

"On such elements was formed in 1814 the faction entitled apostolic or of the faith (3). As soon as it was seen to have taken hold of the King's mind, it was associated with hypocritical zeal and scandalous derision of the century, a great number of courtiers and public employees, all the monastic corporations, in short, all kinds of outdated and selfish people, who, loving the molice, pretended to enjoy it with impunity, taxing, to the detriment of a successful public administration, on the most laborious and richest part of the State.

"On the other side, the intimate ties that intertwined men determined to perish or to save him were multiplying and tightening with a marvelous increase. Granada, at the end of

(1) Vol. i." p. la.

(2) It is not true that this division dates from 1814: it dates from 1810 when the liberals and the Cortes promoted this schism with inopportune measures that should have been left for peacetime.

(3) The anti-Catholic and anti-monarchist action of the Cortes had to be opposed by Catholics and royalists; but the Freemasonry of Cadiz with its fanatical intolerance persecuted the royalist deputy Don José Pablo Valiente, who in order to avoid being assassinated by the patriots (*Masons*) of Cadiz, had to flee after suffering insults in the Cortes.

Likewise, the Bishop of Orense, Mr. Colon, who proved to the Courts the illegalities and nullities of their convocation, and Mr. Miguel Lardizabal, ex-regent, were also expelled due to liberal intolerance,

In 1815, was the cradle, J-in *all the cities of Spain* in 1816 and

17 rushed to imitate it following his example: such was the momentum of the general confusion".

Van Halen himself says that he owed the first ideas of *healthy liberty* (1) to the imprisoned deputies ID. Lorenzo Villanueva, the American Larrazabal, later a revolutionary in Panama, and General O'Donojú. He was prosecuted for having taken part in the republican conspiracy of Richard to assassinate the King, and was spared from being shot by the Count of Montijo, Captain General of Granada, head of Spanish Freemasonry: with such a good sponsor, it is not surprising that he was able to obtain a declaration of his innocence. But it is very remarkable that being the date of this declaration corresponding to May 13, 1816, Mr. Van Halen offered himself, a few days later (June 1816) to the *Oriente Montijano of Granada*. Let our readers see for their edification the following *gongori-allegorical-rich-masonic* paragraph (2).

"In the *most sacred silence* and in the *shadow of authorities* and persons of high rank (3) *a temple to the lights* and to the persecuted patriotism *was erected*. My recent misfortunes contributed to make me know its existence. I flew to its altars, and I was *one of the first*, that, with the most intimate effusion, I offered, in June of 1816, all my sleeplessness and sacrifices".

So many detours and so many hollow words to say that he joined the *lodge* of Granada, *temple of the lights*, that there he *took or repeated* the Masonic oaths about the *most sacred silence*, and that the *authorities* of Granada

(4) Before meeting this clergyman, Van Halen was liberal and Frenchified: what does he mean by '*healthy liberty*'? Tom. 1.^o pag. 23 and 24.

(5) Beginning of chapter 3, vol. 1, p. 37.

(6) The Count of Montijo, Captain General of Granada and Chief of that lodge, the same one that under the disguise of peasant and name of 77th *Peter*, directed the military sedition of Aranjuez and the dethronement of Carlos IV. Among the Freemasons of Granada, Van Halen names (page 56) the professor Diaz del Moral. The latter had to flee to Gibraltar. Van Halen makes fun of his escape (page 4 49). were the *protective shadow* of the lodge! Discreet readers will forgive us for deciphering this clause, very clear by the way, for the benefit of foolish unbelievers or knaves, and of those poor critics

who, but for these and various other revelations, would perhaps ask us for proof of our assertions, with a *candorous* historical austerity, demanding documents about what is in sight and is said and known all over the world.

When Van Halen moved to Murcia he established the lodge in a large house where he lived. He says so himself (page 54).

"I lived in Murcia in a large house, next to the regimental barracks. The need for a place sufficient *for the formal apparatus* (1) *with which we always held our meetings*, obliged me to live, although a military bachelor, so amply, pretending to use it for the conferences of the officers of the corps". He speaks of the admiration caused to a Catalan Mason who came to Murcia to see the apparatus of that lodge.

The Freemasons who were present at the time were "D. Ignacio Pinto, Romero Alpuente (magistrate), Brigadier Torrijos and *most of the officers of his corps*, with a few others who were esteemed in the country". (p. 46.)

When Lacy revolted, these soldiers and many others in Spain were in agreement with him, and Van Halen himself "went from Murcia to Cartagena and Alicante to meet with the lodges and the troops there" (p. 47).

The inconvenience of the Supreme Council being in Granada was seen, and (p. 47) "already in June 1817 a fraction of the patriotic authority had to establish itself in Madrid, *as the most appropriate central point to attend all the others in a timely manner*".

The government was already suspicious of the Count of Montijo: the

(1) For a military conspiracy, no *formal apparatus* is needed, nor is it even convenient. It is seen, then, that Van Halen had a full-fledged lodge in his house in Murcia. A Catalan who visited it, was admired for *his columns on philosophy* (page 48).

Inquisition tried to involve him in the cause of Van Halen and he was ordered to come to Madrid: for that reason §e established there that center of action in 1817 dispensing with that of Granada. The Freemasonry of Madrid *was very well*

served within the same Inquisition and it is not necessary to be very sharp to know that the escape of Van Halen from his dungeon, is disfigured and painted by him in a *rigged way*, and that the miracle was made by the *Deas ex machina* of modern Olympus called *San Millon*. We will see later that Freemasonry had *almost* materially *undermined* the Inquisition of Madrid.

But who was the one who gave *his own or someone else's* money to perform this miracle?

Mr. Van Halen says about this (volume 2.º p. 20): "At once Nunez (1) went to the Count of M*** who, closely *watched by the government*, surrounded by spies of high and low class, avoided certain frictions. The Count (2) placed a *large sum* in Nuñez's hands, which was later returned to him, offering one of his best horses and all that was needed for my complete freedom.....

"Belda, Nuñez and Polo were the only ones who had to go out to meet me and place themselves where the sketch showed me. According to Nuñez, Arco Agüero, *Montijo* and most of the others were suspicious that it was all..... an in plot hatched by the inquisitors."

The other Freemasons mentioned by Van Halen and who cooperated in the escape were Mr. Jacobo Murfl, frigate captain, cousin of Mr. Facundo Infante, commander of the Engineers: Mr. Patricio and Mr. Joaquin Domínguez (3),

(1) Don José Nuñez Arenas, Captain of artillery, very determined supporter of Freemasonry according to Van Halen.

(2) Who would be this "Count of the three Masonic stars"? Who would be the *Montijo* mentioned below?

(3) Don Joaquin Dominguez was lieutenant colonel of the Valancay regiment. Don Ensebio Polo was an officer of the General Staff. He was the one who, with a military passport and a feigned commission, took Van Halen out of Spain. The passport was issued by Minister Pizarro.

Manzanares, Herrera Davila, Solana, Saumell, doctor of Corps Guards, Zorraguin and others who later appeared to be involved in the conspiracy of Vidal. A *brother* gave instructions from Miranda de Ebro, and all the Freemasonry of Spain cooperated for his escape; so that in the farewell

banquet he directed his accents of gratitude "to those who *from the Corana to Valencia and from Cadiz to Bilbao* have been interested in the preservation of his days). There were lodges, not only in those four points, but in many others in between.

Colonel Facundo Infante, who was in Alcalá de Henares, welcomed Van Halen upon his arrival at that point. There was a lodge in the shadow of the College of Engineers and almost all the officers of this corps belonged to it, and also several professors of the University, and not a few clergymen (1). I could give the names of some of them, but there is a simple rule to know them. At that time there was hardly a liberal who was not a Mason: among the clergy and professors, Jansenism was the mask to cover it up.

It is true that some were already frightened and in others fear prevented them from taking part in the lodges; but I have heard from those who were so at that time and from others who joined in 1820 and later recognized their error and became disillusioned with those farces, that before and shortly after 1820, *liberal* and *Mason* were almost entirely synonymous, with few exceptions.

(1) The lodge was in the *Colegio titulado de Málaga*; later it was in *Jesuitas*.

When in March 1820 the officers of the engineers and a few from Alcalá proclaimed the Constitution, the Rector of Málaga, who, being a clergyman, had been an officer in the Farnese regiment and had been a prisoner in France, went out onto the balcony of the Rectory with the Constitution of the year 12, saying to the officers: "*Here, brothers, here is the happiness of Spain!*"

This was reported to me by a witness who inspires my complete confidence. I keep my own names and other facts to myself.

Murfi, Van Halen's cousin and frigate captain, was, despite the fact that the shocks given by foreign Masons, at the time of Masonic mercantilism, had made him cautious. "He fled from then on from anyone who made mysterious signs to him: everywhere he seemed to see the same brotherhood, imposing the contribution, demanding the invitation to new banquets" (1). Spain had not yet reached that point, which did not happen until the year 1821, when the plague of *mendicant*

Freemasonry began, which is one of the providential correctives to Masonic excesses and exaggerations. But at that time, from 1815 to 1820 inclusive, Spanish Freemasonry had not lowered itself to the point of degradation to which it later reached, much less to that which it has today, made the object of ludibrium. The persecution of the government, the political exaltation, the ingratitude of the King and other particular circumstances attracted Freemasonry to the aristocracy and the army, and obliged it to proceed with great caution. The names of the liberals cited in this chapter, *as Freemasons revealed by Freemasonry itself*, all have a certain historical celebrity, were men of learning, believed in good faith (up to a certain point) in these utopias, professed them with great tenacity and enthusiasm and have sustained them with vigor and integrity until their last moments.

We have all known the type of the *doceañista*, with all his defects and errors, but with that tenacity and that *kind of integrity* (I do not say probity) in his own way, of which there are no longer even vestiges among those who claim to be his heirs.

The military and political conspiracies of which I am about to speak will shed more light on this matter, although it will be necessary to repeat some data.

(1) Van Halen, *tora. 2.ª* , page 42.

Freemasonry in Spanish America: its relations with that of the Peninsula: its influence in the political vicissitudes of Spain.

Little is known about the origin of Freemasonry in our American colonies, and even that little that is said by historians of the sect, does not seem very certain.

There is no doubt that Freemasonry existed in the English and French colonies at least since the middle of the last century; but it is not our purpose to deal with it. The communications between those colonies and ours were not

such that institutions of that kind could be implanted from one to the other. It is to be believed that in Havana and in other places, where, for some time, the English dominated, they would not fail to establish lodges, as a means of attracting the natives, consolidating their domination and creating enemies of Spain, fighting against religion and the monarchy. But this does not go beyond conjecture, and it is not licit to mix this with the more or less certain facts that history consigns or debates.

The little that Clavel has left written about Freemasonry in Mexico is somewhat contradictory. The Marquis de Clermont Tonerre, member of the Supreme Council of France, erected in 1810, near the national Grand Lodge my Grand Consistory of the 32nd degree, and in 1811, the Count of Grasse added a *Supreme Council* of the 33rd degree, which organized at once the national Grand Lodge under the denomination of *Grande Orient of Spain and the Indies*.

This French and Frenchified Grand Orient had little influence in America. However, there are suspicions that it had some part in the treason of the Count de Tilly, a member of the Central Junta, who tried to march to America with 5,000 men in favor of the insurgents and against Spain, which in bad time had admitted him into its bosom and given him a part in its government. It should be noted that the Count of Grasse, who organized the Grande Orient, was called de Grasse-Tilly.

I do not know if there was any kinship between them, although they were both from *Tilly*.

This Count, who was a great cheat and lived off Freemasonry, was accused, according to Clavel (1), "of having sent in 1809, before coming to Spain, to another Freemason named Hannecart Antoine, a large portion of blank diplomas, authorized with his signature, so that he could make money with them and then split the proceeds of that traffic".

The Supreme Council of America was established, according to Clavel himself (2), in the house of a Parisian funder. The Supreme Council of France did not want to recognize it; but, the Count of Grasse having fallen prisoner in the hands of the English, offered the English Grand Orient

submission and recognition. We will not follow in all its parts the somewhat convoluted narration of Clavel, (3) regarding the Masonic odyssey of the Count of Grasse, imprisoned sometimes by the English and other times for cheating, redeemed by the

(1) CLAVEL, p. 404 of the Spanish translation.

(2) Ibid.

(3) See pages 406, 108, 410 and 412. On page 410 there is mention of some workshops in *Jerusalem* and of *Sania Teresa*, Santa Teresa t'ranemasona! This was on September 17, 1818; but taking their anger further, as if we were saying *inquisitorial*, those good Masons declared Brothers Fernig, Beaumont and Quesada traitors, degraded them, and, going forward, they made *Wío de fe* with their names, ordering Brother Servant (*horresco referens*), transformed into executor of the sentence of excommunication to *matacandelas* (as if we were saying *executioner*), to burn their names; and where? Between columns! between Jakim and Boaz!

And that was not the worst of it, but, according to Clavel, whom on those points I believe to be an article of faith or little less, those who condemned the poor count, for that industry, turned out to be doing the same, and that those who were not rascals were *majaderos* (1).

I believe that this French Council had little influence on Spanish-American Freemasonry. Before that, another Frenchman, of whom Clavel also gives us news (2) and who was also another pettifogger, had had a greater influence. His name was Joseph Cernean, and he became a Freemason on the island of Santo Domingo, where the Jew Stephen Morin had perfected Freemasonry, raising it to 25 degrees (3).

Forced Cernean to escape from there after the insurrection of the blacks, "he traveled through the Spanish Antilles and the United States, finally settling in New York, where he founded in 1806, a Supreme Council of the 33rd degree, becoming at the same time Commander, Secretary and

Cashier". (This was the main thing). "He made a portion of receptions

(1) CLAVEL, p. 412. The Venerable Larochette sold patents and went about setting up lodges in the taverns; another sold bfendita water; another, starting a company of gendarmes, made them dance the gabelle; another was a literary tailor, and maintained that Hercules was king of Auvergne....

(2) CARNATION, p. 432.

(3) Idem, p. 639.

of South Americans (that is, Spanish-Americans), issued diplomas, and sold aprons and cords (1) and decorations to the Masons he had initiated. He also undertook the manufacture of the tin boxes that are generally used to enclose the seals that hang from the diplomas. To these various branches of industry he also added a speculation in bookmaking; he was the author and editor of a *Masonic Manual in Spanish, copies of which flooded Mexico* and other American colonies. Subsequently, he entered into correspondence with the Grand Orient of France, which recognized his Supreme Council, and *without knowing it*, helped him mightily in the traffic that he exercised with Freemasonry.

"The news of his progress reached Charlestown, and *the Jews* (2) of the Supreme Council of this City, envious in the appearance of the profits he was making from the initiations, determined to make him a bad third with their attendance. With this fm, they commissioned to New York one of them, Brother Manuel de la Motta, who, as soon as he arrived, elevated many brothers to the 37th degree, and together with them went to Brother Cerneau's house, to make him undergo an interrogation about the origin of his powers. Brother Cerneau refused to give explanations (3)." Ea Motta excommunicated Cerneau and made him a very bad third, for he collected a large amount of dollars, and established there another Supreme Council. The result was thus two storekeepers of Masonic beneficence and enlightenment; but La Motta's cronies were more skillful and less cynical than those of Cerneau, and the latter, seeing the great decline of his traffic, collected what money he could and went with him to

France in 1831.

(1) As who says warehouse, factory and store, retail; and then little boxes of tin foil: he must have been a Jew; only a rabbi is capable of perfecting the Masonic trade in this way.

(2) That's what it looked like!

(3) I would have been very foolish to have given them.

Alas, alas! the following year a personage appeared in New York, a sort of *Portuguese Calendar*, "who called himself Alaria, Antonio, Nicolas, Nicholas, Alexander, Robert, Robert, Joaquin de Santa Rosa, Roume de San Lorenzo, Marquis de Santa Rosa, Count de San Lorenzo (1), and who took the title of very powerful, sovereign Grand Commander *ad vitam* of the Supreme degree of the 33rd and last degree of the ancient and accepted Scottish rite and supreme leader of the ancient and modern Freemasonry in the mainland, South America, etc., from one sea to the other, the Canary Islands, Puerto Rico, etc., etc.", from one to the other sea, *Canary Islands*, Puerto Rico etc. etc."

This gentleman, who was to reconcile all the American Masons in their various and disinterested dissidences, returned to France shortly thereafter, the Council of New York being since then almost disbanded.

Leaving aside the history of this trade and its mishaps and dissidences, we find that Freemasonry dated in our colonies from before the uprising, judging by the initiations of Cernean and other fakers, although Clavel supposes that "the first lodges of America were established during the wars of their independence." But the fact is that almost all the Americans who were in Cadiz, even before the revolt of the colonies, were Freemasons, or had the reputation of such.

Clavel's news about the creation of lodges delays their foundation. After speaking of those of Brazil and Venezuela, quite discredited, he says (2): "The state of association in America is not much more flourishing. Its first lodges were established during the wars of its independence, receiving their constitutions from various Grand Lodges of the United States and particularly from that of New York. The rite that

(1) We miss here his barony in Ulescas.

(2) CLAVEL, p. 241. It is not strange that he delays the founding of the Mexican lodges, when he delays the founding of the Spanish lodges until the year 1809. those professed was that of the ancient Masons of England, known much better by the name of the *York Rite*. Before 1820 several workshops of the ancient and accepted Scottish rite were formed in this country, which, some time later, organized their Supreme Council of that rite. It was not until 1825 that the Grand Orient of Mexico was founded by the lodges of the York Rite, with the cooperation of Brother Poinsett, Minister Resident of the United States, who proceeded to its installation. In 1827 the division of the parties reached its peak in that empire. Unfortunately, the lodges served as meeting places (1). The party of the people, composed of the members of the government, of the majority of the Indians and other natives, and moreover, of all those addicted to the federal system, affiliated themselves to the lodges of the York rite, receiving for this reason the title or denomination of *Yorkinos*.

"The opposing party, which counted among its ranks the high clergy (1), aristocracy, monarchists and centralists, adhered to the lodges of the Scottish rite, and for a similar reason was called the *Scots*. The latter, less strong but more skillful, seized power and destroyed most of the lodges of the Yorkists. When the tables were turned, the Scots were subjected to the greatest violence and attacks on the part of the victor. In the midst of these agitations, Freemasonry declined notably, and thus there are only a small number of lodges in Mexico today, whose work is still in the most languid state, and which will therefore take very little time to be concluded.

This was written by Clavel around 1840. The discredit of Mexican Freemasonry at that time is true; but many of the previous reports are not accurate. Cla-

(1) So what, are they good for something else, even if they deny it?

(2) The adhesion of the Mexican Episcopate to Freemasonry is a ridiculous hoax.

However, it was thrown in the face of a Bishop in 1816.

vel had only the data coming from France or those published in the United States, and that is why his news has that French coloring. Nothing is said about the North American efforts to introduce divisions among the Mexicans and, as they have been doing, usurp their territory, pervert the Indians and inoculate them with principles of impiety, sedition and above all hatred against Spain and all things Spanish. This has been the great work of the Yorckian lodges.

Nor shall we say anything about the maneuvers of Santana and the way in which the Mexican army was abandoned in the invasion of the Americans in that country: None of this has any relation to our history, nor the clumsiness of the unfortunate Maximilian, favoring or allowing his ministers to favor Freemasonry with a character of publicity that it had not had before (1), and allowing his German advisors, or *Germanized* Mexicans, to combat all the traditional elements there with a Masonic impiety more tyrannical and ferocious than that of the Yorkee Freemasons themselves. This did not prevent Freemasonry, which had lost him, from *buying* him, *selling* him and *shooting* him.

What does serve our purpose is to describe the influence of American Freemasonry in the affairs of Spain (2), since it is intimately linked with our military uprisings, for some of which it gave money, with the loss of a large part of our navy, with the habitual insubordination of the navy and its relations with Spain, and with the fact that it has been the cause of our military uprisings (3).

(1) In his time a Masonic temple was publicly opened, profusely decorated. The restorer of Freemasonry was a Spanish Basque.

(2) The Bishop of Michoacan, D. Manuel Abad y Queipo, was sent to Spain under a registration certificate by the Inquisition of Mexico. Fernando VII ordered his dismissal and even named him Minister of Grace and Justice in January 1817, for Masonic intrigues, as it was said, although it is doubtful and unlikely that the Bishop was a Mason! claimed the Inquisitor Mier, for being *suspected for his political ideas*, and when he went to take possession of his post he was dismissed and again subject to the Inquisition (*Vida de Fernando VII*, tom. 2.º, pag 119).

The American government was also involved with the

insurgents and, above all, with Riego's uprising, which was paid for, fomented and encouraged by the Americans (1).

For this reason we should talk about American Freemasonry before dealing with Riego's uprising.

It is common knowledge that the main causes of the American insurrection, in addition to the usual mismanagement of Spain, were the following

1 England's revenge for Spain's support of the emancipation of the United States;

2 The ingratitude of the United States and their determination to annex all the Spanish colonies; a determination they have not and will not desist from;

3 The efforts of the American deputies in the Cortes of Cadiz, selling out the Spanish government and inciting their countrymen to uprising;

And 4.º The 'evil management of Spanish Freemasonry, cooperating with the uprising to cause embarrassment to the government of Ferdinand VII, raising the army in Spain and America against the interests of the nation and selling the navy traitorously.

Of the first cause, the bad administration and the rapacity of the Spanish authorities, much has been said and its certainty cannot be denied; but it is also certain that this was not the main one and that it should be placed as the last and after the other four that are indicated, and that make more to the purpose of this book.

Let us look at some facts as proof, and to show that the principal cause of the loss of America was the evil influence of our secret societies, which helped to realize the vindictive aims of England and the greedy aims of the United States. In order not to avail myself of news of works written by royalists, which

(1) What the Cuban insurgents are doing today, supporting all the republican and socialist uprisings, was done by the insurgents from 1810 to 1832. The history is the same.

224 could be challenged, I prefer to make use of those given by the liberal Presas, whose writings I will have to make use of on more than one occasion (1), even though this gentleman has been very sparing and not very frank with regard to the secret societies, and yet he knew them very well, knowing many things on this point that he was good enough to keep quiet about, although he kept silent about the royalists. .

Presas begins by giving the names of some Englishmen he himself knew, who were spies and agents of the British government under the pretext of herborizing or making scientific journeys.

Miranda, a native of Costa-Firme, son of a wealthy family of the country, was employed at a very young age in the Secretariat of the Captaincy General of Guatemala. Conceited with this undeserved favor and ungrateful to him, he began to work secretly for the emancipation of America. That he was a Freemason is undoubted; but it is not known if he was initiated before his imprisonment and escape from Guatemala, or if he was initiated later in England or France (2). His name is associated in the history of the French Revolution with those of the revolutionaries of 1792, and in the dramas of terror in 1793, at which time he commanded a division. He committed many excesses, betrayed the French republic as he had done the Spanish monarchy, and had to escape to England, where he collected resources from the government and Freemasonry, with which he went to the United States and assembled a squadron, which was defeated.

(1) Mr. José Presas was employed in America and was protected by the Infante D. Antonio. He had some displeasure in Zacatecas because of some maravedises of those boxes, as a result of which the royalists did not treat him well. Emigrated to France, he wrote in 1827: *La Pintura de los males que ha causado a la España(e) la está demas) el gobierno absoluto*. Bordeaux 1827. It is a rare book, and was very persecuted, because it contains a bloody collection of caricatures of the ministers of Fernando Vil. In 1828 he also printed in Bordeaux the *Judgment impartial sôbre las main causes of the revolution of the Spanish America*.

(2) PRESAS, *Juicio imparcial*, p. 3. It says nothing about Miranda's Freemasonry, since it always omits to speak of his secret societies.

tada. With new aid from England and the United States he established the republic in Caracas. After quarreling with others, as bad and as ambitious as he, he had to flee, and was imprisoned by Spanish troops.

How could these not be shot?

How was he held prisoner in Cadiz until he died in La Carraca in 1816?

It would be difficult to explain both without knowing the efficacy of the *sign of the widow's children*.

Bolívar in an invitation he gave in Caracas highly proclaimed that he owed his triumphs in great part to the protection of Lord Cochrane, governor of Martinique, and his brother commander in chief of the navy of His Britannic Majesty (1).

The traitor Javier Mina (the young man), a Freemason, left the United States in 1816, the same as his uncle, who, with a division of Americans and Spanish emigrants disembarked in the port of Soto de la Marina, and, after several vicissitudes, was captured by Colonel Orrantia in the place of Venadito and shot on November 13, 1817.

The peninsular lodges, at least the main one in Granada, had a part in this management, in order to cause trouble for the government, and the royalists always accused the liberals of having been the ones who promoted, in agreement with the English and Spanish lodges, the betrayal of Mina, to which his uncle and other Spanish emigrants in England were not exempt.

From the United States another division also left under the command of José Álvarez de Toledo, American deputy in the Cortes of Cadiz, who, defeated by Arredondo, had to return to take refuge in North America (2).

ii) See the toast of Bolívar himself copied by Presas, p. 8, of the *bioparalel Judgment*.

(3) Presas rightly adds (page 10) the following spicy note: "It is a very good thing to

This American deputy was not the only one who, from the Cortes of Cadiz and with very liberal appearances, betrayed

Spain. Presas himself, an irrecusable witness for the liberals and *doceañistas*, describes in these terms the conduct of the American deputies in Cadiz (1). "Enraptured with the new investiture of *free men* (2) and authorized on the other hand to improve the unhappy fate that, in the opinion of the rulers of the island of Leon, had befallen them until then under the despotism of the old government, the few who were in Cadiz and on the Island, demanded to represent their respective provinces in the next Cortes, as substitute deputies, and even though the government could not ignore the fact that they had been in Cadiz and on the Island, they were not allowed to represent their respective provinces in the next Cortes, and even though the government could not ignore the fact that they were not allowed to represent their respective provinces in the next Cortes; And although the government could not ignore that *almost all belonged to the needy, indigent class of pretenders*, it acceded, nevertheless, to their untimely request, and they were introduced by this extraordinary means in the bosom of the legislative power, in which they occupied themselves only in communicating to the Americas everything that was being dealt with in the Cortes and in the high government, which *they sought to hinder*, promoting questions and demands, which were neither of the time nor of the circumstances, but which it was necessary to listen to in order not to violate the internal regulations of the sovereign Congress"

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The Royal Agreement of Mexico had had to separate the viceroy D. José Iturrigaray from his command on the night of September 16, 1808, for being a thief, inept and traitor. After having robbed Mexico on behalf of Godoy and himself (3), he conspired with several notable conspirators that Don Jose Alvarez de Toledo, after this crime of high treason and *others* of the same nature, is a resident minister in Stokolmo for Spain".

(1) *Fair Trial*, p. 39.

(2) The Regency in decree of 14.

(3) The robberies were made mainly in quicksilver, paper and trade with < English ships. "By this means have gone out, according to public voice, many millions of the kingdom,

whose negotiations were reserved to Don Manuel Godoy and the minister Soler, in which intervened the houses of Gordon and Murfi, and that of Hoppe".... criollos, deserving from the Mexican insurgents (1) the following highly ignominious praise. "He summoned a junta composed of the principal authorities that could meet in executive session, some having attended by themselves and others by means of their deputies, and presenting himself *in this assembly*, less to preside than to be the first *to respect the power that flowed to the people* since the fall of Ferdinand, he pretended above all things to strip himself of the dignity of general head of the kingdom, modestly protesting his services in the class that would be destined to help the Mexican nation in such dangerous circumstances."

I do not know the character of that so-called *assembly*, which in my eyes is very suspicious; but, not having enough data to qualify it, I refrain from doing so. What does appear is that the traitor Iturrigaray was trying to save the *hundred million!* or more that he had held and of which it is said he had put more than three quarters in safekeeping.

Imprisoned and dismissed by the Agreement, and forced to return much of what he was proven to have stolen, and after several vicissitudes, Viceroy Venegas arrived in time to beat the immense mob led by the bloodthirsty priest Hidalgo. But the American deputies, more traitors to Spain than Iturrigaray and Hidalgo, worked shamelessly to discredit Venegas, painted him as a monster and did not stop until they achieved his removal.

Iturrigaray was not the only thieving viceroy that Godoy had.

Having earned only 300,000 pesos in salaries, and having spent them in the time of his command, he was found to have 400,000 pesos taxed at interest in the mining court, more than 800,000 pesos, apart from the many jewels, and a tripled amount that everyone knew he had put in safekeeping". PRESAS, *Juicio Imparcial*, p. 29.

(1) *Manifesto of the titled Council of Mexico in Puroaran* on June 28, 1815. Those insurgents forgave Iturrigaray the robberies on account of treason, praising him for it.

Presas copies part of this manifesto to page 31 of the *Juicio imparcial*, I give in America for his private use. The Marquis of Buenos Aires, Marquis de Sobremonte, who, from secretary to the viceroy, succeeded in bribing his way into the ownership of that office in 1804 (1), was the cause, by his clumsiness, of the loss of the fleet of 1804 with seven million pesos. When Beresford disembarked with only 1,700 men, he cowardly escaped, and not without a traitor's note. The loyalty of Captain Santiago Liniers managed to thwart the Englishman in 40 days, but the revolt of Elio and the creation of a Supreme Junta to shield himself against the authority of his chief Liniers, prepared the emancipation of our colonies in southern America. This was completed with the villainy of the *lieutenant general of the Navy* D. Baltasar Hidalgo de Cisneros, who made the treason of disarming the Europeans, arming the Creoles and enemies of Spain, and creating in Buenos Aires a Supreme Junta, of which he set himself up as president. Four days later the Republicans kicked him out, expelling him from the territory in a small ship, just punishment for his indecent treason (2).

But many of the sailors were not left without the mark of traitors and sold out to the secret societies.

"Captain B. Miguel de la Sierra, having a third more force than the enemy, was captured with thirteen ships by the dissidents of Buenos Aires. Miguel de la Sierra, having a third more force than the enemy, was captured with thirteen ships by the dissidents of Buenos Aires, and in sight of Montevideo: shortly afterwards the frigate *Esmeralda*, anchored in the Callao of Lima, in which Lord Cochrane, the author of

(1) "There was no desire to enter into the examination of the inconveniences that could bring the permanence of this man in the vireynato, in whose favor the protection of the Pepa Tudó was declared by means of forty thousand duros, which were given to him by a house of commerce of Cadiz, and the dispatches were sent accordingly by the Prince of Peace. Idem p. 43.

(2) "But four days later they gave him the just payment that traitors usually receive as

a reward for their perfidy. Idem p. 50. This man was made Minister of the Navy by Fernando VII.

of this company, he found the captain of the company, Mr. Luis Coy, and his officers busy and amused in the game.

"The frigate *Ceres*, commanded by frigate captain Espino, was captured in the Mexican gulf by Colombian corsairs, and the frigate *Isabel* had the same fate in the port of Talcáhuano, where she *was shamefully* surrendered by naval captain Capaz (1)".

Other disgraceful acts of abandonment, bribery and desecration are mentioned by Presas himself, which are omitted so as not to make this picture more painful and repugnant. Suffice it to say that the state of our navy, almost all of it Masonic in 1817, and dependent on the Masonic Council of Granada and Madrid, was such that the Minister of the Treasury passed to the Minister of Finance a communication dated April 11 (2), beginning with these ignominious words, more affronting even to the government than to the navy.

Your Excellency: Following the principles of what I have stated to you in the official letter of this date with respect to the evils that affect the marine departments, I am compelled to tell you that no one complies with what is ordered . "

But how strange it is that such a thing happened if the marine general Hidalgo de Cisneros, expelled from Buenos Aires by the insurgents whom he had favored, on his return to Spain managed to be appointed captain general of the department of Cadiz, and later became minister of the Navy of Ferdinand VII!

(1) Horribly sarcastic things about the capacity of Mr. Capaz were said in the newspapers in the year 1813, when they unleashed insults against the so-called *Ayacuchox*, or supporters of Espartero, which should not be repeated, as they are simply implausible.

'2) Pag. Ial del tomo I." de la Colección de decretos.

§ XXXI.

iiiilitanian uprisings promoted
by secret societies from
1814 to 1820.

I have read in a memoir, written by a very competent and truthful person, that there were *eighteen* conspiracies during the space of those six years. The histories that I have in view and the investigations that I have been able to make do not reveal this number to me; but taking into account the great number of lodges that then existed in Spain, that in all of them conspiracies were made and that not all of them have been discovered, perhaps it is not in reality exaggerated.

When Van Halen was imprisoned in September 1816, he was able to hide a paper that compromised a general whose name does not appear among the conspirators, "and the disappearance of this paper, which was very important, was enough to ensure the fate of a person (General C. V.) on whom *no suspicion ever fell* (1)".

I do not dare to venture that it was Mr. Cayetano Valdés. Cayetano Valdés was the aforementioned subject, nor do I know what his rank or position was at that time. But suffice it to say that not all of the conspirators nor all of them were

(1) *Van Halen's Metnorlas*, vol. I.º p. 70.

all the conspiracies of the time were uncovered.

That almost all of them were prepared and directed by secret societies, and especially by Freemasonry, is undoubted and will be proved by the revelations already made and others that will be made: about some others there is not so much proof, but the constant tradition of the people in which they took place, and the accusations of the Royalist writers, attribute them to Freemasonry. As the latter today is no longer interested

in disproving them, I believe that I will not be accused of levity for admitting the tradition of the Royalists, in regard to those which the Freemasons have not confessed.

1.1 conspiracy to assassinate Elio and the Count of La Bisbal.

"A paragraph inserted in the *Gazette* of July 12, 1814 revealed the circumstances of the plan that had been hatched against his (Elio's) life; as a result of which two royal orders were substituted, apparently signed by the Minister of War Eguia, so that he would be arrested as a traitor and ignominiously executed (!). The King offered ten thousand pesos to the one who discovered the author or accomplice of that fact; but nothing was found out, because, although they arrested the officer of the Ministry of War Mr. Juan de Sevilla for only the indication of resembling his handwriting to that of the supposed royal orders, he had to be declared innocent and rewarded with four thousand reals of life pension on the Encomienda de Acenche of the Order of Alcántara".¹

At the same time that this means of killing Elio was being plotted, there was also a conspiracy to assassinate Enrique O'Donell, Count of La Bisbal.

"This chief had once been considered eminently attached to the constitutional institutions until the King returned from captivity. It should be noted that uncertain then of the party to which Ferdinand would rally, he sent a colonel with two different congratulations, one extremely favorable to the Code established by the Cortes and the other very much opposed to any system of freedom and national representation, and that at

¹ In this, as in almost everything else, I prefer to make use of other people's narrations. The present and the following are taken from the continuation of the *History of Spain* by my friend and colleague D. Cayetano Rosell, a person of right judgment and quite impartiality, volume 21, page 93.

This impersonation explains the order to shoot Van Halen in 1815. Perhaps after using him, his accomplices wanted to make him disappear.

the same time he gave him the task of delivering to the monarch the one he saw best suited to his intentions. This species that spread at once very accredited, displeased the patriots very much, and for this and for other several causes that ended up indisposing them with the count, they undoubtedly threw themselves to execute a terrible mockery in his person, which was as vain as the one attempted against Elio (1)".

Presas calls Count d^La Bisbal a man "whose immorality and bad habits were so public and notorious that they were not even hidden from the people of the street (2). It is known that he was a Freemason, that they terrified him with this assassination project, and that after several hypocritical hesitations he served them very well in 1820, as we will see later.

The author of the *Historia de la vida y reinado de Fernando* brings more news about this mysterious event and suggests that Eguia tried to get rid of La Bisbal by such means; but this seems not only absurd, but even implausible. How could Eguia, a staunch royalist, have wanted to assassinate the main royalists of that time in that way? Thus did the aforementioned author, not very truthful in this part (3):

(1) RÓSELE, spine 21, p. 92.

(2) *Painting of Coughing Evils*, p. 124.

(3) *Lathe 2º*, p. 65.

"In the first days of July the lieutenant-king of Cadiz, the governor of Seville and the lieutenant-king of Valencia, received an order with the stamp and signature of the Minister of War Eguía, prescribing them to immediately and with the greatest reserve to lock up in the fortresses of those cities the respective generals Villavicencio, Count of La Bisbal and Elio, and that, once the imprisonment was verified, they would open a closed sheet contained within the first and execute what His Majesty had foreseen in it. The governor of Cadiz gathered the main chiefs of the army, charging them with the secret under penalty of their lives, and, having examined the document, they unanimously agreed to suspend the arrest of the general until

the minister responded to the consultation they raised, pointing out the dangers of undermining the authority constituted in such a liberal people.

"Identical agreement was adopted in Valencia by the military chiefs, all made by Elio, and committed in the previous plots; but in Seville, congregated and together the commanders, they proceeded to the imprisonment of the Count of La Bisbal, and taking off the cover of the closed sheet, they found an order for the arrest on the spot of the aforementioned count. Neither by the seal nor by the rubric could the slightest deception be seen, and even the handwriting of the decree was the same as that of D. Juan Sevilla, officer of the Secretary of War, from whose hand the documents of this class were issued: but fortunately *it seemed to them unlikely that such an order*, in spite of the signs that authorized it, and they sent to Madrid the cavalry officer D. Lúcas Maria de Vera, requesting clarifications, and in the meantime they kept the Count of La Bisbal in jail. He returned to Seville saying that everything had been supposed, and that the innocent count was given freedom, who in triumph was transferred to the temple to give thanks to the Sovereign Author of nature in the midst of the general ringing of bells and the salvoes of artillery

The letter declared to

voice shouting to the author, and the master reviewers said that was in the handwriting of the said D. Juan With general

In the month of October, the veil was lifted on the crime by publishing in a royal order the innocence of D. Juan and granting him a life pension for his sufferings. *In this way the minister rewarded the one who possessed the secret so that he would not reveal the act and the true origin of the event".*

2 . " conspiracy: Cadiz August 27, 1814.

The military authority of Cadiz discovered a conspiracy to proclaim the Constitution in that square on August 27, 1814. The military governor Villavicencio established a military

commission for this purpose; and having come to the attention of the Court that this conspiracy had vast ramifications throughout the capitals of Spain and in the army, through secret societies, which worked with great exaltation and little modesty, he ordered by decree of September 6, that other similar commissions be formed in all the provincial capitals.

The project to restore to the throne the poor monarch D. Carlos IV who, without being a constitutional King, had reigned and not governed, and was therefore believed to be very appropriate to be called King, under the democratic Constitution of 1812, at least for the time necessary to consolidate it and relieve the old monarch of the heavy burden of *titular King*.

The military council of Madrid publicly punished a certain Mr. Juan Félix Rodríguez with a ring shortly after (September 10), for having expressed with too much imprudence these desires in favor of Carlos IV and María Luisa.

A few days later, on the night of September 16 to 17, more than eighty liberals involved in this conspiracy were imprisoned in Madrid. It was denied, in spite of that, everything relative to the attempt to assassinate the Count of La Bisbal and the same the projects to reestablish the Constitution of the year 12 in Cadiz and in the throne to Carlos IV, as all the conspiracies that go wrong are always denied; and it was even added that all this had been invented by a Sevillian priest in agreement with Eguía. But it is certain that these facts indicated the existence of a general and vast plan, ramified throughout the Peninsula and with relations abroad, and above all with those who were preparing in France the return of Napoleon.

The abortion of the Mina conspiracy a few days later made it clear that it was not all government fiction.

3 .ª conspiracy: Mina uprising: 1814.

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Mina had been affiliated with Freemasonry since before the

conclusion of the War of Independence: escaped French Prisipnéros officers and even some other old sectarians had managed to attract him and initiate him. The brothers of Cadiz knew that they could count on him, they lavished incense on him in their newspapers, extolled to the clouds the most insignificant facts and attributed him chimerical triumphs, like the supposed defeat of the fugitive garrison of Zaragoza, which he did not even get to see as it is mentioned (1). To these intrigues and false encomiums he owed his quick and *intentional* elevation to the head of the campaign and the destruction of the Soria division to increase his own, which the liberal government could count on and not on Duran's. To deny Mina courage and resolution, and the same to his column, would be a notorious injustice and an iniquitous partiality; but they also had good services and

(1) See paragraph XXVI.

236 brilliant deeds of arms the others to whom he lowered himself to enhance him (1).

On the other hand, their hosts enjoyed a reputation for being undisciplined, and in the short time they were in Saragossa they proved it, since the Zaragozans, not very patient, seeing the robberies and violence they committed, shot at them on more than one occasion, and especially in the suburbs, to defend their orchards and even their houses and daughters.

It is necessary to record these sad antecedents, for without them the atrabiliary attempt to seize the cindadela of Pamplona and ignite civil war in a country devastated by a foreign war of six years can hardly be explained. This impolitic, seditious and unjustifiable conduct manifests the incapacity and sectarian pride of that rude, ferocious and inhuman man, whom the revolution has raised very high to his opprobrium; but history in its day will place him very low, among those who have wanted to appear heroes by burning villages, shooting innocents and beheading hundreds of defenseless men to terrify a handful of enemies, who in turn used horrible reprisals. That was Mina.

The crazy attempt of 1814 can only be explained by his incapacity and his docility to the subjugations of the secret societies, of whom he was an instrument and to whom he owed his rapid elevation, superior to his merit and for which his undeniable courage and ardour were not sufficient motive, since he lacked knowledge, expertise and other qualities necessary in a general, to whom the leadership of 14,000 men is entrusted.

In speaking of this conspiracy, or better said, of the

ii) Mina began by shooting in Estella the guerrilla Echevarría, his competitor who had 700 infantrymen and 200 horses: he took him by surprise and shot him on the same day, that is to say without a cause, alleging that the towns complained about him. This is what Mina says in his life written by himself. This is a very special way to get ahead.

In the meantime, Mina was moving *a thousand secret levers* in the north, which he presumed would be enough to move the whole of Navarre and produce an uprising in favor of the abolished system. Already on September 9, the virey of the province informed His Majesty of the exorbitant number of rations requested by that general, in whose command a good division was located, and of the insubordinate and threatening spirit that his character revealed".

Alina hoped that they had made him virey of Navarre. But how could the government have entrusted the difficult task of governing that foral country to a man, rustic and uncouth, who barely knew how to read and write badly, whom all the farmers and fajeros of the Ro- chapea, and who was hated there by not a few, for his horrible cruelties, for his frequent outrages and for the mysterious and unjustified murder of his rival Echevarría to seize the command of his guerrillas?

Alina himself refers in his life (2) what happened to him with the King. "At the beginning of 1813, he says, I was appointed to the civil and military posts by the government, which appointed me as political chief: I carried out these functions seeking to open the streams of public prosperity and make good order reign everywhere.

"Once peace was made, King Ferdinand, who had entered Aladrid and wished to meet me personally, sent me a royal license to go to the Court, which I complied with in mid-July 1814. In the twenty-five days that I stayed in Aladrid, obtaining secret audiences from the King, I did everything in my power to convince him of *how much I was* able to convince him that I had the right to know him.

(1) ROSELL, vol. 21, p. 92, assumes that he did not have the support of other managers in his reckless venture.

(2) *Life of General Mina* written by himself in England. It is among the collection of pamphlets reprinted in 1838 by a retiree, under the title *Memorias contemporaneas*.

The way he had been following since his return to Spain was wrong, and how abominable and criminal were the people who surrounded him. The result of this frankness was to awaken an

old intrigue, the object of which was to make the regiments of the division of Navarre *remain Frankish corps*."

On his return to Navarre, Mina began to conspire shamelessly, and the government had to separate him from the command of his division on September 15, banishing him to Pamplona. It was a great mistake to send him to the place where he was most dangerous.

Seeing himself discovered and lost, Mina decided to act in a frantic and desperate manner, spurred on mainly by his nephew, who had returned from France, very advanced in Masonic degrees (1). Consistent with his old ways, he intercepted the notice sent by the Count of Ezpeleta, Captain General of Navarre, to General Palafox of Aragon, under whose command his troops were to be placed. In this he did the same as he had done with Duran, when he took possession of the latter's reports to Wellington to claim the glory of having expelled the French from Saragossa.

"He first arranged, says another writer (2), with the chiefs of the fourth regiment, which guarded the city (of Pamplona) and *with some inhabitants who offered him to blow the flame of a popular movement*, then ordered the third regiment that had its cantons in Egea de los Caballeros to move to the outskirts of Pamplona and placing himself at the head of the first regiment, equipped with ladders to assault and surprise the citadel, he presented himself at the sight of the square. Accompanied by his nephew Mina, who had returned from France where he had been first in the

(1) MINA, WAS a native of El Dorin: his father's name was Juan Estevan Espoz y Mina, and he was a farmer. His nephew Javier Mina was a student in Pamplona when he went out to raise a guerrilla.

(2) *Historia de la vida y reinado de Fernando 17/*, vol. 2.º, p. 77.

The night was spent at the foot of the wall conferring with his supporters and waiting for the offered tumult; but D. Santos Ladrón, commander of the third regiment, had harangued the soldiers in Egea against Mina, and retreating to Zaragoza had frustrated the ideas of the Navarrese general. On the other hand, the mutiny had not broken out, because the officers of

the garrison, forgetting their determination, wanted to sustain the defense of the square and the lieutenant colonel and many chiefs of the first regiment, which followed Mina, discovered to the virey the project conceived and swore - fidelity to the King. Seeing himself abandoned D. Francisco Espoz y Afina, he resorted to flight followed by his nephew (1), Colonel Asura, and other people of his confidence.....El

Colonel of the first regiment of Navarre, Mr. José Gor- riz, who had not accompanied the other officers when they betrayed Alina, because such a step *was repugnant to his honorable character*, was demoted and arcabuced by virtue of the sentence of the military commission".

The anonymous author of this news, always underhanded in his narrations and "partial, but openly revolutionary and an enemy of the Church, lacks the truth in this account. The first regiment was not in Pamplona, but came with Gorriz and Aliña to enter the citadel of rebato; for which purpose they came equipped with ladders. Gorriz ordered the soldiers to put them up against the wall; but the soldiers, most of whom were dissatisfied, refused to climb them in spite of the offers and threats that were made to them (2).

(1) The one who later, in agreement with English Freemasonry, made the second betrayal of Mexico.

(2) This is what Mr. Rosell, the most truthful and unbiased expert, says: this is also what several Navarrese soldiers have told me.

4 .^a conspiracy: that of the Café de Levante: 1815,

A resident of Velez-Malaga, called Mr. Antonio Lastres, denounced to the government a conspiracy that was being plotted against the King in the café de Levante in Madrid. Little news is found about it, but it is recorded in the *Gazettes* of the first days of May 1815 "

In the one of the first of that month Lastres is awarded "with the position of faithful of the slaughter house of Malaga for the merit that he had contracted *in manifesting the meeting that was formed in the cafe of Levante of this Court, whose accomplices have been condemned to imprisonment.*"

In the *Gazette* of the following Saturday, May 6, the names of the subjects forming that clandestine association were given, preceded by the following preamble:

"Ministry of Public Security - Being one of the principles that characterize and make advisable for this Ministry *the possible publicity of its operations*, in so far as it does not result in the least prejudice to the cause of S. M. and to that of the State, it has agreed to make notorious the sentence that it has dictated in agreement with one of its Advisors, Mayor of the House and Court in the case formed, followed and finished in accordance with the laws and according to its nature and gravity to several persons *who formed a meeting in the café called de Levante*, where with the greatest impudence, disrespect and audacity, they were putting their names in the name of the State, contempt and audacity they ridiculed the virtues of the best of kings, *formed plans against* the security of his *throne*, manifested their desires that the tyrant Napoleon should dominate Spain, *as the only* means that could make it happy, painted his entry into France with great armies with other acts of the same criminality, whose subjects have been condemned in the following manner.

D. Juan Antonio Hurtado, intruder lawyer in this Court to imprisonment for six years in Alhucemas de don of shall not leave without the express permission of H. M.

)>D. Manuel Figueroa, attached to the study of the fiscal agent (1), native of Gran Canaria: to the rock of La Gomera six years.

"D. Francisco Messeguer, business agent, native of Orihuela, six years to Ceuta, with destination to migueletes.

"D. Pascual Navarro, pensionado por la Real Hacienda, native of Huesca: six years in Melilla.

"D. Ramón de Latas, lieutenant of the Plasencia infantry

regiment, *deserter of the Spanish flags*, native of Sobradriel, confined to Ciudad Rodrigo.

"D. José Alonso Parte, intruder lawyer, native of Langredo, confined to Peñíscola.

"All of them were warned of further punishment in case of recidivism and also a musician of the Royal Chapel who *happened to join them in the café.*"

It is believed that this meeting was a lodge of Frenchmen or a remnant of one of them, and that the government, in spite of everything, did not manage to discover all its transcendence.

The Minister of Public Security was Echeverri.

5 .ª conspiracy: Porlier at the Cortina: September 1815.

Mina was not alone in his desperate and reckless enterprise: all the liberal generals were more or less involved in that vast conspiracy. In La Coruña, Juan Díaz Porlier, commonly called *the Marquesita*, was the head of the conspiracy. With him there were committed

(1) In the Gazette of the 9th, the fiscal agent denied that it was added to his study. other several other officers and senior officers from various parts of Galicia.

The funeral oration that was preached at the funeral in his honor held some years later (1), contains very curious news about his origin, vicissitudes and conspiracy, with the names of all the liberals who were persecuted in Galicia from 1814 to 1820. From such an irrecusable document it is convenient to take some important news, instead of slavishly following the little and not very exact that has been said about that attempt.

Porlier was American: "his parents were a very decent family from the city of Buenos-Aires, and..... received a very careful education under the auspices of a worthy ecclesiastic of Seville, and obtained the grace to serve as a marine guard."

Porlier was barely 20 years old when the War of Independence began, and was in Madrid on May 2nd. He took part in several battles, some unfortunate and others fortunate, and lately in the defeat of Gamonal. From there he took refuge in Galicia where he began to make mountain warfare with brilliant success.

"What a happy invention of his, to *suppose himself the* nephew of the distinguished Marquis de la Romana! If Viriato owed so many prodigies to his trained doe, how much help and victories did Porlier not achieve through the name of the *Marquis!*" (p. 11).

His courage, skill and great deeds are unquestionable: in A SHORT TIME HE organized his troops in such a way that the poorly assembled platoons became respectable battalions and excellent cavalry. But let us leave

*(1)Funeral oration saidby Mr. José Salustiano Escario, parish priest of Santa Eulalia,at the funeral service held on May 4, 1820 in the Church of San Agustín of this city of La Cortina to the glorious memory of the Field Marshal of the National Armies, Don Juan Díaz Porlier, martyr of the Fatherland
by Baldovlño; Corulla impr. de Ana 1820. It consists of more than 90 pages with very curious documents.*

We will leave aside the pleasant narration of these exploits, as well as those of Mina, since they are not the object of our work.

"And should the enemies of the fatherland forget the illustrious Porlier, could they stop infaming the memory of a leader so fond of civil liberty and so capable of recovering it? If at least the informer had been an insulted person, a resentful person, such a lowly denunciation would be proper of such low feelings, but to sell him his greatest confidant, and to abuse the innocent confidence of his benefactor, the *intimate depositary of his secrets...* what greater proof of the immorality, of the depravity of the iniquitous! A friendly letter written with the noble relief of a frank military man, of a free citizen; here is the bulky body of crime of which the vile flattery takes advantage to fatten on Porlier that ferocity, from whose *clutches the* most worthy Count de Toreno

.....
could escape (1).....

"Who would have told us in the year 10, when we were running after him celebrating his exploits, that we would have to see him later in the year 14, confined in that castle and locked up in that sad rock and treated like a pernicious criminal!"

Portier was sold by his secretary, and knowing that he was the leader of the uprising planned in La Coruña, the most active center of Freemasonry in Galicia and whose lodge has always been (and *is* and *will be*) one of the main ones in Spain, he was condemned to four years in prison in a castle. He was serving his sentence in the castle of San Antón de la Coruña, when he committed himself again in another conspiracy no less extensive than that of the previous year, with ramifications in Barcelona, Madrid and Andalusia. The one in Galicia, at whose head he was placed, was perfectly prepared, with almost all the chiefs entering in it.

(1) Portier had married Doña Josefa Queipo de Llano, sister of the Count of Toreno. Both brothers-in-law were deeply involved in the conspiracy of 1814. That Toreno was already a Freemason seems unquestionable.

L>U principals and the greater part of the troops that at the time were in that country.

In La Coruña the conspiracy of September 1814 had not ceased due to the imprisonment of Porlier: it was followed among others by Mr. Sinforiano López, imprisoned and hanged for this reason in April 1815. He was an ensign of urban militias of that square.

The priest Escario refers in the following terms to Porlier's uprising in the appendices of his sermon:

"From the baths of Arteijo, where the general had gone on leave from the Court, he moved to the village of Pastoriza, and to the house of his close friend Mr. Andrés Rojo, a distinguished patriot, who deserved particular praise and will be justly praised in the hearts of all good people. To said point *secretly concurred all those who were initiated in the project*, distinguishing himself singularly the captain D. José Castañera, who wanted better to *serve as an agent* than as a *brace* (1).

"It is undeniable that the officers of the Lugo regiment were impatient for the coup to take place, and had been waiting for it since the night of the 17th.....

"It was about one o'clock at night when the general entered this square, and having been struck by the brightness of the moon, which then seemed to shine with an extraordinary splendor, he stopped for a few moments to contemplate it in the street of S. Andrés, and addressing the commander D. Joaquin Cabrera, the captain D. José Castañera and the patriot D. Ignacio Vare-la, that by notice D. Andrés Rojo had come out to meet him, he said to them in this way. Joaquin Cabrera, to the captain D. José Castañera and to the patriot D. Ignacio Vare-la, that by warning of D. Andrés Rojo had gone out to him to the encounter, he said to them of this luck:-Gentlemen, *this most beautiful night is an omen that THE PROVIDENCE wants to illuminate to us and that we have to be happy in the company.*

(1) If the royalist officer who accompanies a liberal prisoner is a *brace*, the liberal officer who accompanies a royalist prisoner will also be a *brace*. This is an argument *at pari*.

"He then went to the house of the honorable Varela, and finding his uniform there, he recognized that he was one of the good ones, among whom he also counted D. Pedro de Llano, who also provided him with some aid, as well as the commerce of this square, with whose generosity and good feelings he had counted beforehand: and the same with the lights of the persecuted patriots D. Antonio Pacheco and D. Manuel Santurio; whom he immediately set free, restoring them to their destinations.

"With the exception of the chiefs and a few officers, it can be assured that *all of the garrison* were glad to lend their services. It is difficult to name them all, and I refer again to the sentence (1): but I must not omit that Lieutenant Manuel Bonet carried out very important commissions and took the news to Ferrol with the greatest diligence, communicating it, full of joy, to his worthy Colonel José María Peón, who commanded the Mondoñedo regiment.

For a long time this illustrious Spaniard *had been* awaiting for a moment what had just been announced to him and it is known to many that, *since the departure from Galicia of the distinguished and heroic General Lacy* (2), *he had been planning* with his brave subordinates and with those of the 6th Marine Regiment and its distinguished commander Ramón Romay and other corps that were in different parts of the province, *the sure means of giving freedom to his homeland*. As soon as the Navy and Mondoñedo knew of the sad news from La Coruña, they marched with the greatest speed to reinforce their comrades, leaving as governor of Ferrol the major of the 2nd D. Miguel Parraga and taking the measures proper to their zeal.....

(1) Please refer to the list of names of the punished officers that we will provide later.

(2) It is to be inferred from all this that Lacj was also conspiring in Galicia in September of JSli.

"But *they alone make their pronouncements* and, allow me to beingenuous, this neighborhood on whom Porlier counted so

much, *responds with nothing but a muted silence.*"

It is clear from this explicit confession that the movement *was not popular*, but only military and Masonic, as were all the previous ones and almost all those that since then until today have been known by the name of *pronunciamientos* (1), *always* children of the intrigues of secret societies and of the ambition of the military to ascend and obtain ranks. This is the historical truth.

On the 22nd Portier left La Cortina for Santiago with a column, and reached the town of Ordenes. He carried a thousand infantrymen and six pieces of artillery; but he trusted more in the secret intelligence that he had with some officers of those who were in Santiago and other points of Galicia. D. Felipe Saint March, captain general of Galicia, did not want to pronounce, and neither did the Audiencia. Portier officiated to the general commander D. José Imaz to adhere to the uprising. This one was decided to fight the uprising, and to the effect he gathered the scarce forces that he could have, counting on the cooperation of the clergy of Santiago.

It is said that they won over the marine first sergeant Chacon and that this was the one who sowed distrust among the liberal soldiers. It is certain that Portier was surprised and imprisoned in Ordenes, on the night of the 23rd, and that that day in the morning the troops of La Coruña disbanded for the most part, after learning that in Santiago they did not want to pronounce themselves, and that their chiefs had put them in a bad situation. It is seen, then, that if the conspiracy was not popular, neither was it military on the part of the poor soldiers, but only on the part of the chiefs. *As always!*

The unfortunate Portier, a young man with an excellent heart, victim of the sectarian fury to which his fate was linked, was imprisoned.

(1) Note that already in 1820 Cura Escario used the word "*se pronuncian.*"

in La Coruña on the 26th, and was put in the Inquisition, judged militarily and treated, as they say, with rudeness, leaving there to be hanged on the 3rd of October. He died with religious and dignified resignation, showing signs of being a good Catholic. The farewell to his wife is a letter full of great tenderness, as well as the epitaph written in his will with a little vanity. *Here lie the ashes of D. Juan Diaz Porlier, general of the Spanish armies: he was always happy in everything he undertook against the external enemies of his country and died a victim of civil dissensions. Men sensitive to glory, respect the ashes of an unfortunate patriot!*

He forgot the S. T. T. T. L. which fitted this epitaph more than the Christian R. I. P. which he also forgot.

In the appendices you can see the list of the officers punished for this reason, and also the list of other Galician liberals, persecuted from the year 15 to 20, consigned by the priest Escario in the appendices of his sermon.

It could be doubted if the Masonic lodges were already acting in Galicia, but an author not at all suspicious in this part says speaking of that and other conspiracies (1): "The *poisonous seed of the secret societies* was sown in the national soil, which when acclimatized and developed would *poison the air and raise turbulence and misfortunes. The Masonic lodges were established in the most flourishing cities*, and, packing in the darkness of the night the lever with which they thought of overthrowing despotism, *they applied it to the different angles of the pedestal of tyranny* without measuring their own forces, nor calculating the immense weight of the colossus".

(1) The author of the *History of the reign of Ferdinand NH*, volume 2^o p. 87.

6.' conspiracy: Richard's conspiracy in Madrid.

Of all the serious conspiracies hatched by the secret societies from the year 1814 to the 20th, none was more terrible and far-reaching than that of Richard. The character of this conspiracy was republican, and the procedure for the initiation was *triangular*, invented by Weissauyth for the propagation of Illurpinism (1).

Since in such serious matters it is better to listen to the revelations of the liberal writers themselves, than to narrate the facts in concrete, at the risk of accusing the writer of bias, let us see the picture of this conspiracy traced with a masterly hand (2):

"There was perhaps at this time a moment in which Ceballos, looking at the conspiracies that everywhere were raising their heads and fixing his eyes on the future time, which looked so bleak, inclined Fernando's mind to conciliation measures (3), because on January 26 (1815) the military commissions were abolished and *the names of servile and liberal were prohibited*, ordering that in the term of six months the following should be

(1) Adam Weissauyth, the great reformer of Freemasonry, around the year 1776 was a professor of canon law at a university in Germany: having had illicit relations with a sister-in-law of his and made an object of contempt, desperate, misanthropic and full of hatred against society, he invented *Illuminism* with the most execrable doctrines in which he initiated two of his disciples, making each of them initiate two others.

This procedure was called the *triangle*. It is described in detail by Abbé Barruel in his *Memoirs for writing the history of Jacobinism*.

Weissauyth regards as tyrants *all* kings, priests and nobles, whatever their ideas and conduct: the lodges are, in his opinion, gatherings of rogues and fools who must be trained for *enlightenment*, as they become depraved. See Abbé Gyr, p. 268 of the Spanish version.

English Freemasonry, in its aristocratic character, detests Weissauyth and accuses him of corrupting Freemasonry.

(2) *History of the life and reign of Fernando Vil*, volume 2.º p. 106.

(3) The King had just shown signs of tolerance; they thank him for it by trying to assassinate him, and for punishing the assassins they call him *intolerant*. If these gentlemen would sit down to table the one who would enter their house to kill and rob them, would they not take up the causes formed by political opinions. But this

soft twilight, which brightened the space for a few moments, passed, and the darkness surrounded the throne again, leaving only the hand of intolerance and of the proscriptions that imprisoned the citizens (1).

"A horrifying conspiracy discovered at that time, and in which the King's life was at imminent risk, must have convinced him that the enthusiasm he had awakened on his return from Valencey, was turning into hatred in many Spaniards, with the love of his advisors' tortuous wandering. Although from the scant lights that the process gave it seemed to result that the head of the plot was the commissioner of war D. Vicente Richard, there is no doubt that *the project was vast*, and so shrewdly hatched, that, even discovered a cape, broke to go to follow him, and appeared loose and independent of the whole. Because the association was formed *by the chain called the triangle*, each conspirator only knew and knew the names of two persons, without knowing who the others were, although he presumed he had the support of strong and numerous arms. *The triangle* consists in that its head is discovered to two individuals, each one of which forms an angle with two other initiates, and one of these the successive link with as many others, proceeding in the same way to infinity. From here it results that only the principal chiefs possess the secret, they meet and weigh the means: taking an agreement, it is quickly communicated by the links of the chain, and without knowing the hand that impels everything, it is put in movement and the blow is executed blindly.

"The object of the conspirators was to proclaim *representative government* (2), cementing it over the corpse of the

(1) The liberals never loved him: the royalists cheered him and they did not conspire.

(2) With apologies to the author, who in this covers up what everyone knows, Richard's plot was *not Republican*.

monarch, if he did not yield to the threats, when they seized

his person (1), because at that time he had not shown signs of that flexible weakness in the face of dangers. The leaders were not equally in agreement as to the end, but they were not equally in agreement as to the means of bringing the enterprise to a successful conclusion.

The chain was made up of soldiers, employees, some decorated with noble insignia and others with posts in the palace itself, and as the chain grew out of sight, it was made up of the most humble individuals in society. To facilitate the success, a considerable sum of money had been gathered, and they promised larger sums if necessary. Once the heads of the conspiracy had assembled to apply the fuse to the prepared mine, they were divided into two conflicting opinions on the method of blowing it up. Some were of the opinion that since on many nights the King left the palace in disguise and without other accompaniment than Chamorro and the Duke of Alagon, some of them going to the house of a beautiful Andalusian woman, called Pepa la Malagueña, his death (2) should be executed in the room of that woman, where it was easy to penetrate, so that the memory of the one who tyrannized the homeland would be ipfamated, when the people saw the place where he had breathed his last. Others thought that the cry of freedom

(1) It is not true: the conspirators knew too well that the King would not comply with whatever he offered them: the plan was to assassinate him *at all costs*. Once the conspiracy was aborted, they spread the word that it was only a matter of imprisoning him, in order to attenuate the horror that that Masonic-Republican conspiracy inspired in all good men.

(2) How does this fit in with the alleged threats?

It is sensible to have to copy this paragraph with such ugly and certain news: but unfortunately the King's conduct was so scandalous and contrary to the precepts of Christianity that it offended with his habitual immorality.

Whatever the court sycophants and flatterers may say, neither the King nor the ministers, nor the public figures have the right to that which is called *private life*. The higher their position, the more scandal they produce in society with their slips. Sacred Scripture does not hide the secret deviations of David with Bathsheba and Heresy with Hererodias: let those who think they have the right to censure us for reproducing the pages of a printed and widely read book meditate on this. It was to resound during the day and in the sunlight (1), taking advantage of the occasion in which

Ferdinand got out of the car every afternoon outside the Alcala gate and withdrew alone with some guards: for the conspirators, placed from stretch to stretch, would give the signal for the explosion, assassinating the King and those who accompanied him, without the latter being able to put up much resistance. The opinion of the latter prevailed: and the appointed day was approaching, and each one had the point he was to occupy, when the protective star of the monarch vanished the storm with its beneficent rays.

"The two initiates of Richard's link were two marine sergeants, who from the beginning had displayed the greatest zeal and to whom the commissioner had entrusted a dangerous post for the terrible moment. Terrified by the magnitude of the undertaking, or seduced by the brilliant prospect that the service they were rendering to the King by uncovering the conspiracy would give them, they rushed to betray Richard and the other companions they knew. When the news of so important a discovery became known in the palace, the initiates warned their accomplices, and, the warning circulating electrically through the chain, it was not long before it reached the ears of the commissioner of war. As the names of the informers were still a mystery, Richard flew in search of the sergeants to save himself; and they seized him, and putting a pistol to his breast, took him to prison at the disposal of the authorities. Richard perished on the gallows without opening his lips, notwithstanding the torment they applied to him, without his enemies being able to get a word out of him, and they placed his head in the door of Alcala, the theater destined for his trial.

(1) It is not true: the conspirators preferred to assassinate Ferdinand Vil near the sale of the Holy Spirit because the King's nocturnal departures were not so frequent or so fixed, that of the symbol of freedom and the King's *star* are antiquated figures of speech, typical of *macunio-celestial music*.

day (1). Thus it could only be seen that there was a

conspiracy, and that its authors had tried to take the King's life; but only two links had been broken, and its individuals, with the exception of Richard and the surgeon Baltasar Gutiérrez, had gone into hiding or fled: the others, whom the dominant side condemned to the scaffold because they could not find the center of the plot, were innocent.

"Vicente Plaza, sergeant major of the Hussars regiment, and a former soldier from Seville, named Fr. José, who had taken up arms in 1808 and had been promoted to captain in the course of the war. Having lost his taste for monastic life and urged by the strict decrees of the government to return to his convent, he had come to the Court to request permission to follow the military career, since, although professed, he had no sacred orders. He was denied the grace he was asking for, and hiding in Madrid, disillusioned and without means of subsistence, he met, by his misfortune, one of the informers, who introduced him to Richard. The commissioner, taking pity on the situation and misery of Fr. José, without revealing to him the plan he had in hand, nor telling him its object, announced to him only that he would not lack a remedy for his misfortune if he would join the good citizens. The friar thus promised him, and Richard gave him money, summoning him for a future interview, which did not take place because of the setback of the betrayal. The unfortunate young man was imprisoned and the cause was formed, of the twelve judges who heard the case, five voted in his favor and seven sentenced him to the torture of the gallows: the King ordered that the case be decided in review, and the second time he obtained favorable votes.

(1) By this *he* means the tragedy of Fernando Vil, in which Richard was to play the role of *Brutus*, near the Puerta de Alcalá.

The death by hanging, because what was wanted were victims who would spy on the crime, whether or not their innocence shone through.

"The rage that inspired the clique at not being able to

penetrate the secret of the conspirators, precipitated its individuals into the greatest excesses. Fernando himself ordered in reserved orders to torment different people so that they would lift the veil of a conspiracy that they did not know about. This happened among others to Mr. Juan Antonio Yandiola, who, later, suffered the terrible torment known by the name of "*grillos a salto de trucha*" (*trout jumping*)".

Something of this also happened to Van Halen, as can be seen in his *Memoirs* (1). He himself implies that he was involved in the conspiracy.

He was ordered to leave the Court for his regiment that was in Jaén. There, General O'Donojú, famous Freemason, had just been imprisoned. On December 8, 1815, date of these events, he was imprisoned and was to be shot in Marbella, by a reserved order of the government, which was suspended by the Captain General Count of Montijo.

7 .ª conspiracy: that of the Count of Montijo in Granada.

We have already seen in the previous paragraph the installation of the Masonic Grand Orient in Granada, where, according to the same writer we have just quoted in the book of his curious revelations, "in the most sacred *silence* and in the shadow of *authorities* and persons of high rank, *a temple to the lights* and to the persecuted patriotism was erected (2)". Van Halen says that he was among the *first* to be initiated in June 1816. As his life had been saved by the Count of Montijo, it is not strange that he was one of the first to be initiated in June of 1816.

(1) Volume I.® pg. 23 and following pages.

(2) Volume I.º page 39, beginning of chapter 3.® first with whom he counted. This gives us the approximate date of the installation of the Grand Orient in Granada in the middle of the year 1816, and therefore half a year after the torture of Richard, and nine months after that of Porlier. With all that, and in spite of Van Halen's phrase, which was believed to be *of the*

first, there are very well founded reasons to assure that Montijo was already in October 1815 engaged in Porlier's conspiracy, as were Lacy, O'Donojú and many other generals and principal chiefs of the army.

The Freemasons needed the Count and his courage, and had to forgive *Uncle Perico* of Aranjuez his fickleness as a Frenchman in Bayonne, revolter in Cadiz, overthrower of the Constitution in Da-Roca, and accuser of the deputies to the Cortes and informer of them in Madrid in mid-1814, in exchange for his serving them well a year later in Granada in the *temple erected to the lights in the most sacred silence*, and in 1816.

v Strictly speaking, all the conspiracies, from that of the café de Levante in 1814, to that of Riego in 1820, are a single one that was marked by the different discoveries that the chance of the denunciations made. From time to time a head or a limb is cut off this hydra, similar in all respects to the wing of the fable; but the others remain and the cut ones are soon reborn, because there is no arm strong enough to cut them *all off at once*, or to wound it in the heart.

The lodge of Murcia, directed by Van Halen, was the intermediary to get in touch with Alicante and Cartagena and other coastal areas as far as Barcelona, where Lacy was located. The Murcia lodge included the artillery officer Don Ignacio Lopez Pinto, whose Masonic name was *Numa*, Brigadier Torrijos and the fiery magistrate Romero Alpuente, and most of the officers of the Lorraine regiment, under Torrijos, whose three battalions were garrisoned in Alicante, Cartagena and Murcia, thus leaving these places at the mercy of Freemasonry. So he himself says (1): "The whole line that ran along the Mediterranean coast, from Catalonia to Granada, was reduced to being understood with that point (Murcia) by a single conduit: this conduit *was me*".

"The greater the gloom of the people (Murcia) the closer our union became, which took a more solid form, when they knew the means of contact established in other places, and when *the preparations of Catalonia* demanded the unanimous

impulse of all. This attempt took me for some hours to Alicante and Cartagena, where *in imitation of Murcia we established new meetings* (that is to say *lodges*), *so that when the unfortunate prison of Lacy, the forces distributed in our province were already in disposition to work,' but the general combination was lacking*, which paralyzed the measures that they expected *from the secret authority, which we all recognized in the assembly of Granada* (2)."

It is thus proven by the statement of one of the main Freemasons involved, that the focus of the Masonic conspiracy was then in Granada.

8 .^a conspiracy: Lacy's conspiracy in Catalonia.

We have seen that the conspiracy of Porlier had been forged by Lacy when he was in Galicia (3) and that during the whole of the year 16 he had continued in correspondence with the superior lodge of Granada, the center of the conspiracy. At the beginning of 1817 the conspiracy was so far advanced that it could count not only on almost the entire exercise of the conspiracy but also on the whole of the conspiracy.

cit) VAN HALEN: *Memoirs*, volume 2.^o p. 122.

(2) *Idem*, volume 1." p. 46.

(3) See Father Escario's sermon in praise of Porlier.

556 I cite, but also with several captains general, some of whom supported it and others did not fight it, in spite of knowing it. Moreover, most of the ministers of Ferdinand VII were Freemasons or were said to have been so. The ardent liberalism that several of them flaunted in 1820 shows that these rumors were not entirely unfounded.

At the end of October 1816, the French and liberal Pedro Ceballos, *the Indispensable*, was in charge of the Ministry of State, since he had the ability to figure in all parties for 25 years. He was a cousin of Godoy, who introduced him to the diplomatic career, and became Minister of State under Charles IV. At the fall of the latter, he was retained by Fernando VII and he did not take the trouble to resign. He was one of those who contributed most to the singular clumsiness of taking Ferdinand VII to Bayonne and placing him in the hands of Napoleon. In Bayonne he abandoned his victim and admitted being a minister of Joseph Bonaparte and was not ashamed to sign on July 8 the circular to the diplomatic agents so that they would recognize the intruder as King. Between Urquijo and him, with the cooperation of the inquisitor Llórente, they wrote the Constitution of Bayonne. Being Joseph Bonaparte, Grand Master of Freemasonry in France and very zealous for the increase of this, it is up to the discretion of the readers to consider if the Proteus Ceballos would remain in the dark of *those lights*. Then he abandoned the intruder, gave a manifesto against him and against his cousin, the liberals welcomed him with open arms and gave him a position as State Councilor in Cadiz. When Ferdinand VII came, he became a furious royalist and placed relatives in the Inquisition of Murcia. Fernando VII having banished him on October 30, 1810, made him ambassador in Vienna. In 1820 he presented himself as a determined liberal, and the grateful *brothers* made him again Councilor as in Cadiz. Was he well served by Fernando VII in 1816 and in the midst of

-257 that network of
conspiracies by ministers such as Ceballos?

Ceballos was succeeded from the beginning of October by

D. José García de León Pizarro, liberal, (1) who made the purchase of the cachuchos apelillados that Russia sold us under the name of *ships*. On December 23 Ga- ray, also liberal, entered the Ministry of Finance, and on January 29, 1817 was appointed Minister of Grace and Justice D. Juan Esteban Lozano de Torres, *the man of flattery, ignorance and vileness*, but that, despite these *deserved praises*, which gives him a liberal writer (2). not for that reason he ceased to be a Mason and to have had a lodge in his house in Cadiz during the time of the Cortes.

The Minister of War was the Marquis of Campo Sagrado, of whom the liberals speak well. To tell the truth, the army being undermined by a vast conspiracy, from Granada to Barcelona and from La Coruña to Murcia, could the Minister of War ignore it? And if his loyalty was safe, would his attitude and talent be safe, when the conspiracy was being carried out with the greatest publicity and almost in broad daylight?

Let us hear a liberal writer, who perhaps then occupied a high position at the side of Ferdinand VII, narrate the discovery of the Lacy conspiracy, although in a rigged manner and keeping quiet about what he knew well and is now public (3).

"A conspiracy with numerous ramifications had been forged in Catalonia (4) and its leaders were counted among its members.

(1) He is believed to be the author of the terrible anonymous booklet entitled the *Tulili-mundi*, a collection of caricatures of ministers and political figures from 1820 to 22, the most sarcastic ever written, leaving behind those of Presas himself.

(2) The author of the *Historia de la vida de Fernando VII* volume 2.º pag. 120. Mr. Rossell also describes Lozano de Torres sarcastically.

(3) If the author of the *History of the life of Ferdinand VII*, from whom this paragraph is copied (volume 2.º page 121) was Mr. Pizarro, which I doubt, how could he have been unaware of the true origin of that vast conspiracy? Van Halen had made revelations in 1829 and the *Life of Ferdinand VII* was printed in 1812.

(i) We have seen that it was throughout Spain.

Generals D. Luis Lacy and D. Francisco Milans, were entangled in their threads; and it was believed that this time freedom would triumph, *because their friends did not fear a great resistance in D. Francisco Javier Castaños*, who commanded the arms of Catalonia, *deceived by the tortuous, policy that he used*. General Lacy, 'who had shed his blood in the battle of Ocaña, in the fields of Cadiz and in so many parts of the kingdom fighting in favor of national independence, saw himself with disgust postponed and cornered on the return of the monarch, because he had not been one of those who approved with vile flattery the abolition of representative government. And having made a trip to Madrid and attended several secret meetings of the liberals, *which included the Count of La Bisbal* (1), he offered to take part in the planned uprising, and draw his sword against tyranny, which thus decimated and destroyed Spain.

"Finding themselves, then, at the beginning of the spring of this year 1817 in the mineral baths of Caldelas, where the main supporters of the uprising had congregated, it was unanimously decided that the hour of the explosion had sounded. Two conspiratorial officers, either by cowardice or by the vile stimulus of interest, denounced the plan of their comrades, at the same time that in a dinner that several young men gave in the inn of Lord Wellington in Barcelona, they let the project show, which reached the news of General Castaños, together with the news of the two traitors (2). However, the astuteness of the

(1) This complicity of La Bisbal should be taken into account in order to study its subsequent behavior.

He was not the only one who behaved this way. The Count of San Roman, who had also been involved in those events since 1815, later became a realist. This is what Captain -I). José Urcullu in his *Narración de los sucesos de la Coruña* that we will talk about later (*Relación histórica* etc. - page 59).

(2) It is believed that one of the lodges of Barcelona was constituted in the Wellington Inn, because of the facility that these establishments offer for it, Castaños was not unaware of it.

Castaños did not give himself much haste to dictate providences, because he feared that all the troops would take

part in the reestablishment of the representative government, and because he wanted to play it safe, much more when the report was vague and did not give all the necessary light. It was the 5th of April (1817) fixed for the outbreak, and the commander of the light battalion of Tarragona, Mr. José Quer, left for Caldoná. José Quer, left for Caldelas at the head of two companies, giving orders for the remaining companies to follow him. The colonel of the corps learned of Quer's departure and, aided by other officers, prevented the departure of the companies that were to follow in the footsteps of the first; and once the plan was frustrated in the Tarragona battalion, it was equally frustrated in the other corps where Castaños had sown the tares. Thus discovered the conspiracy and cut off his arms, Lacy was isolated in Caldelas with some friends and the two companies commanded by D. José Quer.

"The soldiers were enthusiastic with the presence of D. Luis Lacy, they *swore to die in his defense*, and placed the brave warrior at their head, they went to a country house of D. Francisco Milans, meeting point, where different corps had to go. They spent the night in anxiety and worry, because no one was coming and time was precious: at dawn several officers who had begun the plot arrived, fleeing from Mataró and Barcelona, and declared that everything was uncovered. Lacy resolved to go to Mataró and raise the garrison and *the people* (1^), but by then the agents of tyranny had already *won with gold* many soldiers of the two companies of Tarragona (2) and fear dominated others: in vain Milans opposed his efforts and promises to prevent the escape: the soldiers went to 4 Areñs de Alar,

(1) The people had nothing to do with it; but they counted on the *brothers*, who have never failed in that factory town.

(2) And who had given the soldiers *that corrupting gold*! . Was there a *hidden hand* in Milans's country house, where those soldiers had just *sworn to die* in defense of Lacy? Always the same nonsense!

where they presented themselves to the authorities, leaving their generals abandoned.

"There was no other recourse left to Lacy and his

companions but to think of getting to safety; but it was too late, because in addition to several groups of peasants sent in pursuit of the fugitives, Castaños, *who saw the star of freedom eclipsed* (1), sent out from Barcelona some detachments of troops to harass and seize the rebels. Milans took one path and Lacy another: the former with those who followed him managed to escape, but the latter, betrayed by the owner of a farm where he rested for a few moments, was surrounded by the villagers. He did not want to surrender to anyone who did not belong to the militia, and during this stalking a picket of soldiers arrived, commanded by the Almantá ensign Vicente Ruiz".

Lacy was sentenced to capital punishment, and believing it inconvenient to execute him in Barcelona, he was transferred to Palma de Mallorca, where he was shot on July 5th in the moat of Bellver Castle. The sentence of Castaños is very notable for its extravagance and inaccuracies. To say that there was no *evidence* against Lacy but *vehement indications* of having taken part in a conspiracy, after having placed himself at the head of two rebel companies and having tried to take over Mataró, is a juridical absurdity. The sentence reads as follows:

"It does not result from the process that Lieutenant General Luis Lacy is the one who formed the conspiracy that has produced this case (2) nor that he can be considered as the head of it; but *finding him with vehement indications of* having

(1) It means in vulgar language that the plans of Freemasonry had not gone well. The *star of liberty*, formed by two crossed triangles, is one of the main Masonic symbols. The Freemasons use these words of their astronomical jargon in an intentional and concealed way under the veil of a worn and gongorine rhetoric.

(2) If there was no proof against Lacy, having 200 soldiers in the midst of the uprising, the judges were very clumsy. Were they afraid of *inquiring* too much, for fear that indiscreet and compromising revelations would result? Having had *part* (1) in the conspiracy, and having *been aware* (2) without having taken any steps to notify the most immediate authority, which could contribute to its remedy, I consider Lieutenant General D. Luis Lacy to fall under articles 26 and 42, title 10. treaty 8.ⁿ of the Royal Ordinances: but considering his distinguished and well

known services particularly in this Principality and with this same army that he formed, and following the paternal impulses of our benign sovereign, it is my vote, that Lieutenant General D. Luis Lacy suffers the penalty of being put to arms: leaving it to the discretion that the execution be public or private according to the occurrences that could occur and to make it fearful that the public tranquility could be altered.-Javier *Castaños*."

Anyone can understand that this *rigged* sentence was dictated with the purpose of saving Lacy: the antijudicial attenuation of his crime, the talk of his services, of the compromises that would result from his execution, the allusion (otherwise ridiculous) to the benign heart of the monarch, clearly indicate that Castaños was unwillingly fulfilling his duty, but that he was recommending the defendant to the King's clemency. The King did not understand it this way. He believed that the conspirators would rather learn from rigor. Lacy's great services made him worthy of pardon. Such was the opinion of the Marquis of Campo Sagrado, Minister of War, who refused to sign the sentence, it is said, for which reason he was dismissed, and Eguía, at the time Captain General of Madrid, succeeded him.

That Lacy was a Freemason is undoubted and is shown in Van Halen's *Memoirs*. That Castaños was, says Jhon Truth already quoted: I do not know it for sure: but it is known that the Freemasons consider him as such.

- (1) Nothing but parts? Nothing but hints?
- (2) Put in front of 200 rebels, he had only been a conspiracy *sublor!* *IHSiiiH tenenti**.
9.^a conspiracy: that of Torrijos in Alicante.

This conspiracy was nothing more than the continuation of that which had been started by the Grand Orient of Granada through the lodge of Murcia, headed by Van Halen, as has been said, and which extended along the entire Mediterranean coast from Gibraltar to Perpignan. The agent in Gibraltar was the rich

Jewish banker Benoltas, well known as such in that population and who remained so until many years later (1). For this purpose, he had at his disposal great elements, not only because of his house's turnover and extensive relations, but also because of the many smugglers he handled and whom he favored for his clandestine trade, almost all of them being docile and sure instruments of Freemasonry (2).

Torrijos, who was then 26 years old, and was already a brigadier, owed his promotions, not only to his valor, which was unquestionable, but much more to the favor of the Cadiz Freemasonry, which influenced to exalt the services of the liberals no matter how little they were worth, and to lower those of the royalists no matter how many were their merits and importance. The army had a thousand other chiefs who had done much more than Torrijos, and they had hardly become colonels. It is not surprising that he was grateful and consistent with the *charitable* institution that had exalted him so much, since Masonry exercises *charity* in the style of mutual aid societies.

(1) This Jew is mentioned in the appendix to the *picturesque history of Freemasonry*, by Clavel, note to page 730: "Apropos of what is said here (that the gold of the Jews was lavished for anti-Christian propaganda) we should note that the banker or depositary of the funds of the Masonic order in 1821, as far as Spanish Masonry was concerned, was the powerful old Hebrew Benol- tas, who resided in Gibraltar." I suspect that the initials M. B. of the Gibraltar correspondent whose letter Van Halen speaks of, on page 52 of volume 1, I ignore the name to know if it coincides with the other initial.

(2) And almost all of them still are.

Torrijos was a colonel in the Lorraine regiment, and with this regiment distributed in Alicante, Cartagena, Murcia and Orihuela, it turned out that all those places were at the disposal of Freemasonry. When the lodge of Murcia, at whose head we have seen Van Halen, was discovered, not all, but some documents (i) were taken from him, and he himself assures us that to the beards of the inquisitors, entertained in satisfying their curiosity *with various parchments and papers whose content, or allegorical signs* (2) *seemed to them singular*, "he

had occasion to hide in the sleeve of his coat a paper that there immediately rolled on the table, which was very important to assure the fate of a person (General C. V.) about whom not even the most important thing was to be found. V.) on whom not even suspicion had ever fallen."

The absolute silence of Van Halen saved Torrijos and other individuals of the lodge involved in the conspiracy. This is how he describes the success of the conspiracy (volume 2.º, page 116):

"López Pinto and Torrijos, who since the beginning of our persecutions in September foresaw the chain of compromises that they would successively entail, took great pains to accelerate an uprising that would strip the oppressive faction of the new mask with which it presented itself, thus avoiding sterilizing under the locks of the Holy Office, previous sacrifices *worthy of an end more in harmony with the brilliance of the sacred bonds that had tied us all together* (3).

"The efforts of Torrijos and Pinto (4) were not enough.

(1) The colonel who arrested him in Jaén during Richard's conspiracy, who was D. Agustín de Hore, was *such a good man* that he took the trouble to tear up some of the papers taken from Van Halen *susceptible of sinister interpretation* (volume 1." page 27).

(2) They would have a hard time deciphering the patent signs. See one in the appendices.

(3) Do you understand, Fabio, what I am saying?

(1) Together they lived always conspiring and together they came to be shot in Malaga, by General Moreno *Commander of the sovereign people* in 1808. to overcome the obstacle that presented them *the irresolution of some and* the discordance of opinions, that the others offered to second it. Brigadier Torrijos, who by the rapid progress of an honorable career, by the guarantees offered by his sincere decision, by his constant application and his attachment to the noble labors of the soldier, *was one of the chiefs who* inspired more hope to the healthy cause of his country, was imprisoned on December 28, 1817 (at 26 years of age) and taken to the castle of Alicante with several other officers of his corps.

"From that date on, the years 18 and 19 were nothing but an agitated period of setbacks, with attempts to shake off the yoke,

as well as disastrous setbacks that increased it.

"Torrijos, who spent the whole month of January in the castle where he was detained, was transferred to the secret prison of the Holy Office in Murcia, with the aim, no doubt, that *by taking advantage of the means of clandestine communication that the guards could offer him, he could learn the status of his commitment* (1).....

"Among the great portion of patriots (2) who successively followed Torrijos in the new mansion to which he had just been transferred, among the first and most solidly involved in the case of Murcia were Romero Al- Puente and López Pinto".

He had come from Valencia to Cartagena to see his dying mother. When he went to pick up his passport at the military government of Cartagena, to return to Valencia,

(1) Remarkable confession. Then the Freemasonry of Murcia, had secret intelligences and clandestine coHitinicaeioit within the Inquisition.

(2) Their names were given by note by Van Halen himself on spine 2.º page 119 and should be copied here, *ad perpeluain rei nienun iam*. "Don Francisco Moreno, Matías Moñino, Francisco Fariñas, Vicente Ibañez, Pedro Macuti, N. Sánchez, Pedro Alambaro, Cándido Huertas, Isidoro Navarrete, Manuel García, Diego Mosquera, N. Lenitivo, N. Guerrero, Joaquín Arrecife, Joaquín Arrecife. Guerrero, Joaquín Arriela, Juan Rentero, Damián Pineda, N. Quintana, Francisco Alvarez, Francisco Rosique, Manuel Lara, N. Fuentes, José M. González, Antonio del Valle, Pinto and the rest" was imprisoned and taken to the Inquisition of Murcia. Eight days before Van Halen had escaped from the Madrid Inquisition, where Freemasonry also had *excellent clandestine relations*. Once he was released, the tactic of the Freemasons was very simple, since it was reduced to blaming him for everything, accusing him of being an interfering and compromising rascal.

Torrijos himself later declared (1) that he had done so as "a cunning means, although of a very thorny and delicate use, which he and the domas made use of to make up for this kind of deprivation, *accusing me of everything* (2)".

Lopez Pinto insisted on denying everything; but this also has its dangers in the courts, for to each denial the inquisitors opposed him with a letter or paper that committed him. The

inquisitor showed him one of mere compliance, which he had addressed to Van Halen: believing it insignificant, he recognized it as his own, but he was very upset when the inquisitor, turning the sheet, showed him the word '*Nwna*, a name that appeared in the list of the Masons of Murcia. It was indeed the Masonic name of Lopez Pinto.

He was transferred to the prisons set up in the *Recogidas* building, where a few days earlier the chaplain of the Lorraine regiment, also involved in the conspiracy, had committed suicide.

The Inquisition of Murcia was as poorly served there as in its own building. What should we think of those who, in a house of correction like that one, would put a gypsy as jailer at? (3) A few days after being there, he has been sent

(1) Letter from Torrijos dated January 28, 1827, volume 2 " pag. 223.

"Your escape opened up a path that we could not have expected. *She was announced to us* with a kind of enthusiasm by our friends in Madrid; and she gave us a light that took us out of our commitments....." Then Torrijos in the inquisition of Murcia learned of Van Halen's escape through *clandestine communication*.

(2) *Memoirs*, vol. 2, p. 119.

(3) A gypsy for the correction of women: and in a town where the Director had already established *clandestine communication* with the Freemasonry outside and free. A tobacconist from Murcia, named Jacinto, won the gypsy's servant, and through him López Pinto received all the papers and news he needed (1).

This was in 1819.

Horrifying and terrifying pictures of the great power of the Inquisition in Spain can be painted; But it is certain that in the last five lustrums in which the Holy Office existed, from 1794 to 1820, it was *undermined*, and that in the war to the death that the Inquisition and Freemasonry maintained between themselves, from 1814 to 1820, it was seen that the secret and tenebrous power of the latter was much greater and more formidable than that of the former, which was not only defeated, but killed at the hands of its antagonist.

10.^a conspiracy: Polo's conspiracy in Madrid: 1818.

Once Lacy's conspiracy was aborted and seeing the serious inconveniences of the central lodge being in Granada, it was agreed to establish another center in Madrid. This was in June of 1817 (2). Furthermore, the Archbishop of Granada was not unaware of the entanglements of Captain General Con- del Montijo, and reported them to the Inquisitor Verdeja so that he could bring them to the attention of the King (3). In spite of the blind confidence that the latter had in his former accomplice, *Pedro el Manchego*, he could not close his eyes to the evidence of the accusations, and Montijo had to come to Madrid to come clean, but ceasing to be Captain General. With this the central lodge lost its importance

He was imprisoned with the princes in Valence and had abused his position horribly! What Catholics those Catholics were!

(1) VAN HALEN, vol. 2, p. 132.

(2) So says Van Halen, page 47 of volume 1 :^a '

(3) Id. volume 1.", p. 138.

The negotiations were followed from Madrid with greater activity and on a larger scale.

The triangular system was re-established, and the Count's tertulia was the center of Freemasonry.

"The precious family of the sugeto who was at the head of the association, capable by his affable manner of attracting the best society of the capital, frequently assembled a gathering composed of persons *of both opinions* (1) and sexes, by means of which they were kept abreast of the intrigues of the clique. On the other hand, the means of personal intelligence had been coordinated in such a way that, without the need to attend alarming meetings, nor to extend to many more the personal knowledge of others who could be victims of a *new Calvo* (2), the single successive contact of four persons was enough to communicate to infinity any matter: *such was the means offered by the chain called the triangle* (3)".

Van Halen himself gives the names of all those who

cooperated in his escape from the prisons of the Holy Office, among whom he names Manzanares and D. Ensebio Polo, staff officers, Nuñez Arenas, artillery officer, Belda, Arco Agüero, Zorraquin, Domínguez, (D. Patricio) lieutenant colonel of the Valanyey regiment and his brother, an officer of the same, D. Facundo Infante, of the engineers, and Colonel T. Infante, who in 1816 was Venerable of the Holy Office. (D. Patricio) lieutenant colonel of the regiment of Valanyey and his brother officer of the same, D. Facundo Infante, of engineers and Colonel T., who in 1816 was Venerable of the lodge of Cadiz (4). From his revelations, it is clear that the Madrid headquarters, in addition to the lodges already mentioned, had a very important role to play in this activity.

(1) In this way the good-natured royalists, who attended the gathering, served Masonry in two ways, by supplying news of what the supporters of the government were doing and thinking of doing, and by spreading the news that the Freemasons cunningly communicated to them to deceive the public and the government, and to defame not a few good men.

(2) A ticket officer who sold to Van Halen by getting himself initiated by him.

(3) Volume 2, page 1.5 of his *Memoirs*.

(i) VAN HALEN, volume 2 °. On page 1-8 he calls him Colonel T. and says that in 1816 he was in Cadiz at the head of the *patriotic meeting*. On p. '6 he calls him colonel A. on the occasion of the displeasure and explanations he had with him.

"268 bielas, also had lodges or workshops at least in La Cortina, Bilbao and many other points and even in Miranda de Ebro. He quotes once (1) the Count of M." "who, closely watched by the government and surrounded by spies of high and low class, avoided certain friction"; but on the same page (volume 2.º, p. 21) he cites ISlontijo among others in the conspiracy, as already mentioned.

It seems impossible that this gentleman, who had done so much in 1808 to dethrone Charles IV, would later think of reestablishing him; but this is a historical point so certain that there is no doubt about it, as all contemporary historians take it for granted. Even if the Count did not want it, if the East so agreed, *poor Uncle Peter* would have no choice but to redo in 1818 what had been undone ten years before. The perfect masters of the 33rd grade, who sometimes believe themselves *supreme* and are not even *superior*, are exposed to these mishaps, and are usually, if they belong to the class of princes or nobles, instruments of others who appear to command them.

Van Halen, after a piece of historical and legal erudition, of a very indigestible Masonic character, to prove that, according to the laws of Spain, Ferdinand VII should be dethroned, gives curious news about the steps taken with Charles IV to return him to the throne.

^z "According to all the news that could be obtained at that time, the majority of the nation seemed to point to the venerable old D. Carlos IV as the most suitable for a *philanthropic* and stable change.

"An agent was immediately sent to Rome, where the prince was. This commissioner was to establish all those communications, capable of preparing the monarch for his restitution to the throne, from which he had been precipitated no less by the disorders of a valide than by the arteries of a young heir's fascinators. No

It is easy to describe the sensation caused in the mind of the respectable old man by the idea that his former subjects would call him back to the bosom of his country. Convinced of what was manifested to him and assured of the sincerity with which he was called, Charles IV. *offered to* lend himself to the wishes of the nation, as soon as, represented under a legal form, he saw confirmed what was presented to him. While all these diligences were being perfected outside the Peninsula, the indefatigable Vidal made his return to Castile. Upon his arrival in Madrid, *Polo's companions* (1), no less satisfied with Vidal's disposition than they were with him in agreeing with the basis of the pronunciamiento, effectively prepared those in the provinces, preparing them for a quick coup. Vidal extended his trip to Valladolid, where at the time was D. Juan Martin *el Empecinado*, who, no less determined than he, *had spread through various provinces the most important ramifications*, since the day when, totally disregarded by the King, (2) he became disillusioned with the powerful influence with which the Camarilla kept away from the monarch the sincere expression of feelings of those to whom he owed his rescue (3)".

From this moment on, the theater of the conspiracy moved from Madrid to Valencia, as we are about to see.

Polo was discovered and imprisoned in 1818.

In September of that year, they fell out of the ministry and

(1) These military men constituted the *party of action* in Madrid, but were managed by others higher up and more astute.

(2) It is not true that Ferdinand VII neglected him. The *Empecinado* was a poor charcoal burner of little scope: he served with great courage and greater skill than could be expected of him. Infatuated with the rigged praise given him by the liberals in 1814, he became arrogant and wanted to attribute to himself merits that were not his, offending Zayas and Duran, under whose orders he had served. Their replies, demeaning him, offended his pride. He also made, or they made him sign, an outlandish handcuff to Fernando VII, in which he said a thousand impertinences against the Clero and against the tithes and the public administration. From then on it became clear who was handling him, abusing his honesty and rudeness. The representation was circulated in print: I have a copy of it.

(3) VAN HALEN, vol. 2.^a, p. 149.

Garay, Pizarro and Figueroa were banished on suspicion of collusion with the liberals, and accused of being so.

Before concluding this paragraph, it is convenient to give an idea of the means that the conspirators used in their espionage and the great influence they had in Madrid, to the point of being able to counteract that of the Holy Office, and to have the latter not only besieged by spies, but also materially and morally undermined. A case referred to by Van Halen, as the simplest, funniest and most worthy of applause, will show us how far this immoral and tenebrous power reached.

"The Marquis de M.* (1) a relative of the Holy Office, a man fanatical for the Inquisition, and officious for it with delirium, had organized for himself and before him a troop of spies, which he paid at his own expense and in which figured with distinction an old Swiss officer who, knowing the weakness of this coryphaeus, duped him and made him believe a thousand wonders. No one dared to offer the King my new capture as decisively and affirmatively as this worthy gentleman.

"The mistress of the inn where he was staying had two or three young daughters. Nuñez had been visiting this family for years, who, out of the reach of his guest, held him in particular esteem: a simple wall separated the bedroom of the young ladies from the Marquis's room. Nuñez had effectively commissioned one of them to watch over the guest, to listen to him, and not to lose a moment in knowing what he and his confidants were dealing with, ini-

(1) VAN HALEN, *Memoirs*, to. 2.®, p. 51.

Under these initials seems to be designated the Marquis of Mataflorida, who was later Minister and figured in the Urge! regency, as will be said later.

To the Marquises of Malpica, Mondejar, Montalbo and Miradores, this initial does not fit, since they did not live in Madrid in a guest house.

Mataflorida had just bought the title from the friars of Atocha, as Fernando Vil had authorized them to provide funds to restore the church.

The girls, diligent to please him, had made a hole in the wall, which on the Marquis's side was covered by the canvas of one of the paintings or pictures. The girls, diligent to please him,

had made a hole in the wall, which on the side of the Marquis's room was covered by the canvas of one of the paintings or pictures that adorned it. They established their guard: the one relieved the other and the Marquis did not speak either alone or accompanied without an exact note being made and Nuñez drew its consequences".

"Thus Nuñez knew all the steps that were being taken to find me, and all the levers that cooperated to do so (1).

"The Swiss came in one morning (2), assuring his foreman that he already knew where the *lizard* was. The Marquis's pocket was overflowing with gifts: the Swiss named the street and although the faithful listeners did not know it, they looked for Nuñez who, alarmed, alarmed us all and another coat was prepared for me."

It is to be noted that in 1817 the Madrid Masonry exploited not only the aristocratic gatherings, but also the more or less fleeting loves of the tender maidens who served as Calypsos and Eucaris to the Ulysses who were shipwrecked on the beaches of the dry port of the enchanted island of Madrid.

It should not be omitted that Freemasonry, having spied on the spies of the Inquisition, open communication with its incommunicado, and perfectly *in*^{-2 3} *quvrido* the secrets that the Holy Office *was inquiring* also had the means to undermine him on behalf of the State. In the same block where that one was (that of Corte) between the streets Ancha de San Bernardo, Flor baja, Isabel la Católica and Plaza de Santo Domingo, there was a large house where a commission of officers was congregated, commissioned by the government to write the *History of the War of Independence*[^] which we are still waiting

2 Perhaps that is why one of the leading Masons in Madrid never wants to have paintings in his room. Perhaps, *as a man of experience, he fears that the paintings hear*¹.

3 In the novel entitled *Mysteries of Secret Societies*, by José Mariano Riera y Comas, there is a Swiss named Adolfo Kirtoholph, a retired captain of the Swiss Guards who is under the orders of the Marquis of Casarrubio, head of the secret society called *the Contramina*, which is a kind of realistic Freemasonry, almost as bad as the liberal one, with the author's pardon.

Perhaps Mr. Comas took the fiction of the Swiss from this account of Van Halen; but the fact is that his highly implausible romance, cut from the pattern of Eugenio Sué's *Mysteries of Paris*, inspires little interest in a subject in which the story attracts more than the novel.

for. The officers, among whom were Polo and Manzanares, more attentive to Masonic works than to historical data, had seen the possibility of penetrating the Inquisition from that house, whose keys they held (1). Thus, the formidable tribunal of the Holy Office was *materially and formally undermined* by Freemasonry.

To those who with a skeptical air have been years and years denying the existence of this and its social and political influence in Spain, we beg you to evacuate the above quotes, and especially the following (2). "It was resolved to form an espionage against the inquisitors themselves, and Nuñez was since then one of the most effective in this kind of *counter-mine*).

This *counter-measure* was more effective than the fantastic one of the realists, which did not go beyond the musings of a novelist.

11.' Conspiracy: that of Vidal in Valencia: 1819.

Of all the conspiracies hatched since 1814, which are but *one*, continuous and uninterrupted, none more vast, more transcendental, nor better prepared than that of Vidal, arranged for January 1, 1819. In view of what happened a year later with the uprising of Pliego, one would almost wish that it would have been a more important event.

(1) *Memoirs of Van Halen*, vol. 2.º, p. 19.

(2.) *Ibidem*, p. 29.

If the victory of Lacle Vidal had been achieved a year earlier, perhaps many evils would have been avoided. Let us hear about it and its sad outcome from the most frank narrator of the Masonic evolutions of that time (1):

"Vidal left the *Empecinado* fully satisfied with his opportune interview, and riding a good horse that the latter had just given him, he returned to the capital. Having been assured by Polo's companions of the good disposition of the other

provinces and having been *chosen, both in Valladolid and in Madrid*, to be at the head of the national uprising (2) which was to begin on January 1, 1819 in Valencia, he returned to this city, where nothing had been omitted in order to carry it out on time.

"The plan agreed upon in Madrid was reduced to proclaiming Charles IV as constitutional King, asking this monarch, using the power that his paternity and scepter gave him, to send his son to England (3).

"The arrest of Elio in Valencia was to be for the nation the sign of freedom. The short period that intervened between the return of Vidal to this city and the stipulated time, was used by his worthy companions for the last review of the elements offered by this rich province whose particular interests, as happens in the most that make up the nation, *were not in complete harmony with the general pact that was intended to proclaim, from which comes the tendency, to a federative system* (4) that has manifested itself in Spain in various times of commotion.

(1) VAN HALEN, vol. 2." p. 150.

(2) It would be military and Masonic: the nation only wished to be left in peace by the revoltors by trade.

(3) And it was a pity that Vidal did not triumph, because then the military Itiego, Quiroga, etc., in the essential need to rise up, even once a year, would have proclaimed Ferdinand VII in January 1st, 1820.

(i) That is to say that the Valencians wanted the republic in 1818, but the *rich liberals* were not in favor of it.

"D. Diego Calatrava, whose civic garments constituted him one of the strongest supporters of Vidal, traveled through the whole province, visited all the squares, and drew from his short walk no less fruit than the one he had found on his return through Castile. The majority of the corps that guarded the province, *almost all the* officers of reputation *who* were in it, the most industrious farmers and landowners, everything was in the best degree of season to support the banner that should tremble the arm of Vidal. The new persecutions of Madrid, begun by the arrests of Belda and Polo, successively discovered and loaded with irons, did not cause any diminution in the spirit

of their Valencian companions. Everything was approaching the denouement, with such circumspection and *contempt (sic)* that it was already on the very day of the execution and the *suspicious Elio* rested in the security and confidence that his gang of spies inspired him, no less than his measures of terror and oppression.

Everything was ready for the patriots of Valencia to seize that night, in the theater, the person of such an odious tyrant ...".

"The citadel was ready to receive the newly captured, the guard of the theater ready to obey the first signal of Vidal, and the patriots seized the tickets of those seats that most immediately surrounded the box of Elio and his agents.

"Such was the disposition of Valencia, when a remote occurrence to foresee paralyzed a blow the most well combined. Each one, full of joy and satisfied with himself, was going to take his place in the afternoon of January 1, 1819, when an extraordinary dispatched to him from the Court made spread with lightning speed the disastrous news of the death of Queen Maria Isabel, whose elevated garments and tragic line (1) perpetuate *the illustrious name of the Queen*.

(1) The author implies that both Maria Luisa and Charles IV, who died in

brc of this princess *in the heart of the good Spaniards*.

"Immediately, as usual, the authorities ordered the suspension of all kinds of entertainment, the theater was closed and an operation planned after such a long time, disrupted in a single instant and subject again to another order of combination, all the more thorny because counting on the near moment the secret of a few had had to circulate among many."

Let us suspend here for a moment the narration of Van Halen to record an important piece of news that he hides or omits, which is that Vidal counted on O'Donnell, second corporal of Elio; and even though those who know the beautiful garments that adorned this and other individuals of his family, surely will not ask for the proofs, it is convenient to adduce them with the testimony of a liberal and irrecusable writer (1). "*The individuals of the lodges of Valencia* had hatched, in agreement with *their brothers in Madrid*, a vast conspiracy to overthrow the government of Fernando. D. Joaquin Vidal, one of the conspired leaders, had just returned to Castile, where he had tied the ends of the warp, while Don Diego Calatrava was extending them to the Valencian province. Vidal, on his return from the Court, had had lunch with O'Donnell, second corporal of that captaincy general, *who possessed the secret of what was being discussed*).

These words prove, if proof were needed, that Vidal's conspiracy was Masonic, and that O'Donnell was in the secrets of Freemasonry as was the honored Count de La Bisbal, as we shall see later.

"All night dell.⁰ (continues Van Halen) and all day January 2 Vidal did not cease to engage already with some already

shortly thereafter, they were victims of patricide. The imputation is enormous, even if there were iudicios. The author did not take the trouble to give even these, let alone proofs.

(1) *Historia de la vida y reinado de Fernando Vil*, vol. 2.º p. 135. with other companions, in order to arrange a new but brief means of

verifying the indispensable arrest of Elio and his satellites.

"The diligence with which they all proceeded was certainly praiseworthy, but the disposition of the posts in the square and of the detachments outside was not the same on the 2nd as on the 1st. This contrariety and the state of agitation in which the spirits of those involved were found put Vidal in the thorny necessity of holding a meeting to make sure of everyone in a loud voice, and to make a new distribution of forces on the spot.

"The house of the Porch, well known since that day, was the place that Vidal chose for such an imprudent meeting, undoubtedly promoted more by desperation than by the courage that characterized him so much. Vidal expressed himself in that assembly with all the exaltation that had led him to that delicate step. Since from his harangue to the execution only minutes had elapsed, in the natural effervescence of all, no one noticed either the countenance or the sudden absence of an individual, to whom the heroic picture that Vidal and his meeting presented, instead of electrifying him, had perhaps suddenly or studiously instilled in him the cowardly idea of revealing to the enemy all that he saw in that act.

"Such was Elio's ignorance of all that was going on within the walls of the city at that crisis, that it cost the infamous informer (N. Padilla, corporal or sergeant of the Queen's regiment) some trouble to persuade him of the risk that threatened his hated authority. Nevertheless, Elio, being guided by Padilla, and followed by a dozen of "miñones" or "migueletes", who formed his favorite guard, went towards the house of the Porch, where he remained observing what his sight could inwardly reach.

"Vidal was already descending the first steps of the house when one of those who had preceded him returned to him, ace-

and took up to give him an account of the suspicious patrol he had just encountered at the exit from the garden. Vidal,

impelled by his natural intrepidity, without calling to his aid any of those who were inside the house, immediately advanced to the doorway, and on discovering the hostile attitude of the suspicious people, whom he wanted to recognize himself, a voice came from among that group, which was not unknown to him: "General, this, this is Colonel Vidal. Vidal, recognizing himself sold, pulled the saber, throwing himself on those who already covered the door, but stopped the blow in the frame of it, gave place to Elio who was on his right, to take advantage of one of the discomposed movements of Vidal, who received from the back the thrust"

The house was surrounded, according to what is said there, by two companies of the Queen's regiment, but as the soldiers of the latter were engaged in the conspiracy, they let several of them escape.

"At eight o'clock in the morning, Van Halen continues, he decided to search the house of the Porch and crossing the stairs he stumbled upon the corpse of a captain of the Queen's regiment, Mr. Juan María Solá, who, no doubt witnessing the blow that his companion Vidal had received, and despairing of being able to break through, instead of dying fighting, put an end to his days by blowing his brains out.

"D. Diego Calatrava, Captain D. Luis Avino, two cavalry sergeants of Prince Rengel y la Rosa, and several others up to the number of seventeen and seven, were successively falling into the hands of their persecutors and taken to the prisons of San Narciso."

Vidal was condemned to be hanged: the others, including young Felix Beltran de Lis, were shot in the back. Vidal was given 28 grains of opium by his defender to commit suicide; but they did not have enough effect.

12.* Conspiracy: that of La Bisbal in El Palmar.

Six days after the execution of Vidal the Count of Almodovar, D. Martin Serrano, D. Ramón Miralles and D. Juan Genovés were taken to the Inquisition: several others

spontaneously: Nuñez Arenas and Beltran de Lis (D. Mariano), managed to save their lives. Those involved in the conspiracy of Valencia were so many that, in addition to the prisons of the Inquisition, it was necessary to set up those of the ecclesiastical curia, the Temple and several cells of the monastery of Montosa.

The Count of Montijo was also imprisoned in Madrid, but that did not stop the Masonic center from functioning there. This managed, without great effort, to attract the Count of La Bisbal, who was at the head of the spy army, which was to leave shortly for America.

We have seen before (in conspiracy No. 2) the character of D. Enrique O'Donnell, of whom the royalists and the liberals spoke with equal contempt. In spite of his ecstasies and almost raptures in the churches of Seville, the royalists had little confidence in him: the liberals persuaded him that the secret order to kill him was the work of Eguia: the good Count did not trust either one or the other; but he faced both parties, as his brother did in Valencia to Vidal and Elio.

The conspiracy to revolt the seditionary army had already been plotted since 1817. La Bisbal knew it, and Freemasonry counted on his connivance. In the desire of copying rather than copying irrecusable descriptions of others, rather than giving our own narrations, which some might doubt, it seems best to reproduce the following (1):

"On the other hand, a continuous boiling, an ever-increasing agitation discovered in Cadiz the maneuvers that worked the army in its surroundings, gathered and *undermined by secret societies*. Garay had foreseen it well, because when in his time it was tried to agglomerate in a single point so many troops, he opposed it and advised their distribution in different points; but the blind Eguia saw the need for the army to evolve together and knowing their leaders, and his vote prevailed giving occasion without knowing it to the revolt. *The hidden agents of the American provinces poured in gold to increase the repugnance and*

discontent of the military (1), and the Cádiz and Malaga commerce also lavished their wealth to promote the change they desired (2).

"The houses of these, and *mainly that of D. Tomas Isturiz, were as many laboratories* (3) *of the general conspiracy that was stirred up. Tomas Isturiz, were as many laboratories* (3) of the general conspiracy that was being stirred up. In a hospital where the officers of the expedition concurred, old soldiers recently arrived from Colombia, where they had fought under the command of Morillo, lay on their beds, showing their wounds and their skeletons, referring to the misery and the continuous privations they had suffered and the death of their comrades by hanging, or breathing from fatigue and hunger. Such reports, working in a heated imagination, had just ignited hatred for a departure, which *they believed was the sign of painful sufferings*, which only the grave would put an end to (4).

vThe conspirators were supported by the Count of La Bisbal, the leader of the expedition, a man of indefinable character, as the reader will have observed, who was always on the move.

(1) Note well this splendid confession of the bribery of that troop by the Americans. It is an undoubted truth and what the Cuban filibusters are doing now can be judged from what happened then.

(2) The same as always: the traders of Cadiz and Malaga have always been fond of "dogs, and then they used to get bitten.

(3) Read */or/ms or Masonic tulleres*, which is equivalent to *laboratories*.

(i) No less important confession. If the first auxiliary of Freemasonry was American bribery, the second was cowardice.

He was a man who, foreseeing the success of the enterprises, would either bend before them if they were to be sinister, or he would place himself at their head when they were crowned with triumph. Conspiring at times to overthrow liberty and at others to reestablish it, he lacked his own sentiments, a victim of the ambition that gnawed at his soul, and with which he struggled all his life. As long as he believed, therefore, the victory of the conspirators to be easy, he received them with a

sweet smile: but as soon as, changing his mind, he foresaw the difficulties of the business, he thundered against his projects, and imagined a coup d'état to capture once again the aura of the Court.

"He ordered that on July 8 the corps be formed for a review in the Palmar del Puerto de Santa Alaria, and marching followed by the regiments that were guarding Cadiz at the same time that Sarsfield arrived at the head of his cavalry, he cordoned off the camp of Palmar, and arrested the chiefs Arco-Agüero, San Miguel, Roten, Quiroga and others, imprisoning them in castles. He thanked Fernando D. Enrique O'Donnell for the daring step he had just taken, decorating him with the Grand Cross of Charles III; but suspicions accumulating against the general and the King being convinced of his connivance with the conspirators, he stripped him of the command of the expedition, giving the reins in his place to the imbecile Count de Calderon; because La Bisbal, who saw in the distance the political change, which he did not then think opportune, discovered to the Court a *small part of the picture* and concealed the rest with malice and with cunning play."

To complete the historical truth of this picture, it should be added that the Count of La Bisbal had to give "the Palmar coup, because the government warned him of the conspiracy, as Regato and others who pretended to be liberals, gave him an account of it.

Van Halen copies a postscript of a letter written to him by Quiroga from Madrid to London, in 1818, when he was about to take command of his regiment, from which it can be seen that he was already compromised by the Freemasonry of Madrid. The postscript was in the letter from a Freemason Marchioness (1). He then speaks of another from Polo asking him to send by B. (2) as many copies as he could of a representation of Florez Estrada to the King, in which he reproached him for his bad record, versatility and inconsistency (3). These copies were taken so that they

disembarked and, consequently, several persons were arrested and compromised. "This continuation of betrayals, Van Halen adds, exhausted the patience of some and his own. Now they say that Regato, with whom Van Halen was then closely connected, *discovered it all.*"

In this regard, he makes a very curious revelation i). Tiburcio Eguilaz in his speech about Spanish loyalty (4). "Among the items taken from the Freemasons, it was remarkable a crate of papers *sent from London*, which at the beginning of the year 1819 fell into the hands of the clerks of the Bilbao guardhouse (5) and then was sent to the government with my intervention: in it came, in addition to seditious and subversive pamphlets and other papers, different packages of *small paper diplomas for followers of Illuminism*, and four large vellum diplomas, with the names in figures and initials, expe-

(!) Volume 2.º page 1-15. "I write to you two lines in a letter from the Marquise: I have just taken command of a regiment that is in brilliant condition: I hope that with it I will give a day of glory to the homeland...."

(2) *Bilbao?* The lodge in that town was one of the most important.

(3) Part of it can be found in the appendix to volume 2 of the *Historia de la vida y reinado de Fernando VII*, p. 391.

(i) *Apologetic Discourse of Spanish Loyalty, or a sketch of the most notable and public of the fateful era of the revolutionary government of Spain: written by Don Tiburcio de Eguilaz*. Madrid: Collado's printing house -1825: a pamphlet of more than 90 pages with the approval of D. Miguel Modet, Minister of the Royal Council and the *Apostolic Board* etc....

It is a very curious pamphlet. He says in the prologue: "the secret history of the Freemasons and their children the modern Freemasons must be the true history of the revolution. " If he knew this, why didn't he write it and save me that trouble?

(5) This clarifies the meaning of the B. of the previous letter. given in the Grand Orient in London, for four visitors from as many southern departments of the same illuminism."

This author adds that the Government at that time was not unaware of the machinations of the army, but that it wished to remove from Spain all the suspicious officers by sending them to America; and he attributes principally to the gold of America the revolt of the chiefs.

3.^a conspiracy: that of the provincials in Galicia.

In spite of the upheaval caused by the coup d'état in El Palmar, another new attempt was hatched in Galicia, where Manuel Latre, commander of the 2nd Battalion of Aragon volunteers, who was in La Coruña (1) and many other soldiers of that country, who had resumed the broken threads of Porlier's conspiracy, were involved.

On November 22, 1819, the colonels of the provincial battalions of Galicia received orders to put them immediately to arms. At the same time other supposed orders were communicated with various graces and promotions: all were supplanted. A criminal case was formed immediately and the brigadier Vicente de Vargas, 'secretary of the Inspectorate of Provincial Militias, who was under serious suspicion, was indicted. Once the signatures and letters were recognized, it was found that they were forged, and the coat of arms was so clumsy that the placement of the castles and lions was mistaken. It is believed that the forgery was done in Galicia itself, since the paper of the 'oficios' was not from the Inspectorate and that of the envelopes was known to have come from the factories of Galicia.

(1) This was published in the book entitled *Relación histórica de los principales acontecimientos ocurridos en Ja Coruña* etc., which will be discussed later. On page 23, note 1.^a it is said "*More than three years ago* that the meritorious and modest commander D. Manuel Latre, worked tirelessly in favor of the homeland.

(*Galicia and Santa Marina*), there being serious and well-founded reasons to presume that they had been forged in the offices of the Captaincy General; although on the other hand, there were many indications of guilt against the officer José Francisco Domínguez and his clerk in Madrid, since the former had the Betanzos office, and the colonel said that he received the office with other undoubted officials of the Inspectorate. But when the matter was rushed, it was found that he had not told the truth and it was even suspected that he

was trying to compromise the Inspectorate to cover up for the Coruña criminals.

Vargas was acquitted (1); the matter could not be completely clarified, but it was clear that within the Inspectorate there was not complete security, and that something was afoot in Galicia in agreement with several provincial and line military chiefs.

The uprising of Cortina in support of Riego three months later, showed that almost all the military garrisoned in Galicia had been involved in the conspiracy for a long time. '

Let us now conclude this interminable series of conspiracies, or rather of various phases of a conspiracy that has been going on for six years.

We will see their triumph and results in the following chapter.

(1) Brigadier Vargas published his vindication in a long pamphlet of 108 pages in Vº printed at the beginning of 1820 in Madrid, printed in Bordadores street. The news of this obscure conspiracy of which no historiador of those mentioned above has been taken from it.

CHAPTER IV.

SECRET SOCIETIES DURING THE SECOND PERIOD OF THEREIGN OF
FERNANDO VII.

§ XXXII.

FroiiLiTcia.mioi'ito of -1820 due to the . secret societies.

That there was discontent in Spain in 1819, is an undeniable truth; but that discontent was rigged, artificial, promoted, fomented and sustained exclusively by the revolutionaries, anxious to live without working, eating at the expense of the country, which is what in Spain and even in other countries is called *liberty* today. We have seen that this came mostly from the ambition of the military.

That the so-called glorious uprising of Cadiz, on January 1, 1820, was an act of low cowardice, treason, immorality and bribery, paid by the Americans to sustain their rebellion, and managed exclusively by secret societies, is another undeniable truth. It is clear that it was not and will not be recognized as such by its perpetrators, nor by those who took advantage of it and continue to take advantage of it; they should not be so shameless as to say so clearly, but history says it and will say it, which in this matter has already shed no little light.

At the very root of the events, a liberal writer, an émigré, an enemy of Ferdinand VII and his government (1) printed in Bordeaux in 1827 the following bloody paragraph:

"Several chiefs and officers of the army that was gathered in the island of Leon and immediate towns with the purpose of embarking and moving to pacify the provinces of the Rio de la Plata, *looked with horror at the risks and dangers of the sea*, for which reason they had delayed their embarkation with several pretexts, and they *were very sorry to leave their homeland and renounce the comforts to which they were accustomed*. The time had come when there was no longer any recourse or means to evade compliance with the strict order

by which the King fixed the day on which the march was to be verified: resolved then to die rather than to undertake such a painful voyage, they resolved to carry out the reckless and iniquitous project of revolting, and to coerce their rebellion they proclaimed the Constitution."

The author of this paragraph, who had resided in America and was in Spain related to Americans, does not tell the whole truth here, nor what he knew and should say, since he was not unaware of the bribery and the amounts that the rebels received from the overseas insurgents, nor the dealings of the secret societies, about which he was and had reason to be well aware; But he does what all sectarians do, that is, talk about everything except what is mainly relevant, and cover up the truth by looking for the apparent causes, so as not to allege the true and hidden ones. Thank you

(1) DAMS: *Painting of evils*, ch. 14, p. 106.

280 You see they must have been in the mind of such a daring writer, when he called Riego and the other insurrectionists cowards, to disguise that of money-grubbers.

The author is still untrue when he states that Riego's uprising reached the liberals *as an extraordinary event*, and that they all worked at the same time and each one at the point where he was so that the cities and towns would follow the same example. How could it seem extraordinary to them what they had been preparing for six years and in an incessant and uninterrupted series of military conspiracies?

The conspiracy had been going on for a long time, as has been proven: the liberals were all initiated in it, and not only were they not surprised, but they were expecting it at times. But the people, the *true fog*, thirsty for rest, neither expected it, nor desired it, but rather abhorred it.

This was evidenced by Riego's unsuccessful attempt on Cadiz, where he was stopped by Cordoba with a handful of troops, and his expedition through Algeciras and other parts of Andalusia to Cordoba, where he entered with 500 men, starving, bored and demoralized, the only remnant of the 4,500 he had taken from the vicinity of the island. Not a single countryman joined him. It is true that some bandit surnamed Constitución, as all thieves, swindlers and smugglers usually do in such cases, whatever the cry and whatever their opinions, if they have any.

But if the towns looked down on the uprising and did not support the insurgents, on the other hand, the chiefs and 'the royalist army did not fight them either, despite the fact that in Cordoba there was a cavalry squadron and several detachments, which neither defended the bridge, nor supported Riego and his scanty troops, and that there would have been

A volley of rifles was enough to drive them away, and a cavalry charge to beat them completely, for they were dejected and almost desperate. But the royalist chiefs also distrusted their soldiers and even more their comrades, a great part of whom, although they did not speak out, were known to be affiliated with the secret societies, or at least in relations and connivance with them. As for the generals who did not rebel, they were almost all, with few exceptions, as disloyal as the rebels, and perhaps even more so, since they did not run the risks to which the latter were exposed, without prejudice to coming in their day to share the triumph and the spoils.

The uprising of La Coruña, when Riego was already defeated and on the run, came to revive the almost extinguished bonfire. That conspiracy alone is enough to prove all that has been said about the disloyalty of some and the cowardice and inertia of others, and about the bad state of the army in all its classes.

Those involved in Porlier's cause, who appeared to be held prisoners in castles and fortresses, enjoyed almost complete freedom. "The commanders of the guards allowed them to enter and leave when it suited them, and whoever did not give them freedom was very badly regarded among their comrades. The chiefs of the corps, the governors of the plazas and *the superior authorities* of the provinces consented to this: the government should not have ignored it and yet the disorder lasted for years (1).....

"At his (the government's) sight, the thread of the conspiracy, which on different occasions before the year 1820, was thought to be about to burst (2), was again knotted.

"Despite the above preparations it did not take by

(1) *Ejército critique des revolutions d'Espagne*. Paris: Delaunay 1837: two volumes in 4." volume I.º pag, 17.

(2) Id. id. at 28.

soon to take an active part in the revolution of La Coruña *but*

a handful of officers and soldiers" (1). '

In fact, General Venegas had gone to take over the superior command of Galicia, much to his disgust. Three days before, a suggestion, somewhat initiated in the project, had revealed part of it. When Venegas was receiving the officers, who had come at noon to compliment him, two shots rang out in the plaza. The colonel of Artillery D. Carlos Espinosa, drew his sword and went to the general, followed by many other conspirators with drawn swords. The general went to draw his own and found that he had forgotten it, an outlandish thing for a general to receive the kissing of the officers without a sword! Espinosa told the general that *the block* was asking for the Constitution. Venegas leaned out on the balcony and seeing that *there were hardly any people in the square*, he replied to the revolted colonel: *Here I see no people: they have deceived F., Espinosa (2).*

It was, therefore, the uprising of La Coruña a purely *military* sedition and not *popular*, as it is supposed. The officers and countrymen, who in small numbers carried it out on February 21, it is public in Corunna and outside of it that they were affiliated to the lodge of that city (3).

The second corporal 1). Nicolás Llano Ponte, who was not present when the general was taken prisoner during the etiquette visit, took care only to get himself to safety, instead of presenting himself at the head of the garrison, which perhaps he could have made do his duty with a little courage.

(1) *Critical examination* etc. Id. id. p. 28.

(2)- *lielation history of the most important events occurred in the Cortina and in other points of Galicia by* Captain I). José Vrcullu: Coruña, imprenta de iguereta: 1820: pag. 17 and following.

(3) Lieutenant Colonel Vicente Vázquez is believed to have been the one who *awakened the patriotic spirit in La Coruña*, around 1816, when he arrived at that place, and *brought the new combinations* prepared in the provinces and the special army. *Jlelucion histórica* etc., note to page 102.

Togetherness and energy. Then it was put in the hands of the Board. This was already prepared beforehand. One of the committed peasants took out a piece of paper in the middle of the square, read it before two notaries and *the people* (that is to say, *the brothers* present) and unanimously acclaimed those on the list prepared by the lodge. Pedro Agar, former member of the Regency, Colonel Acevedo, named general commander by the rebels at the request of Espinosa, José Alaria del Busto, prosecutor of the Audiencia, the aforementioned Espinosa, the Marquis of Valladares, Manuel Lastre, commander of the volunteers of Aragón, Joaquín Freire, captain of a ship, and a merchant and another landowner, entered to form the Junta.

The officers still imprisoned as a result of Porlier's conspiracy were immediately released, the first of them Mr. Manuel de la Pezuela (1), lieutenant of artillery, as well as other political prisoners, including a fellow countryman named Mr. Francisco Espiñeira.

Two days later Ferrol spoke out, followed shortly by the port of Vigo. Not so the city of Santiago, where General Pol, Count of San Roman, provoked a meeting of military, canons and councilmen to oppose the movement. If we are to believe the military of that time, the Count of San Roman, in 1815, had also been involved in the conspiracies of Lacy and Porlier (2). It would not be strange either if by then he had become disillusioned, as had happened to others. He could hardly count in Santiago with about 300 men.

Acevedo's column from La Coruña was not much more numerous; however, he did not dare to wait for the latter and left the city, from where the Archbishop and many other people also left, retreating towards Orense.

The first thing the expeditionary column did was to free the political prisoners. From the jails of the Inquisition they took out the Count of Montijo, our unforgettable *Uncle Pedro*, who had ended up in the Holy Office (1).

Meanwhile, Captain General Venegas, with the second corporal and other officers of rank, the oidor D. Julian Cid de Miranda, the priest of San Jorge and Father Castro, friar of the convent of Santo Domingo (2), remained locked up in the castle of San Anton. On the 7th they left in a brigantine for Andalusia, and had the good fortune to arrive at Gibraltar.

On March 1st another column left La Coruña for Lugo, composed of four companies of the 6th Marine regiment, commanded by frigate captain Don José de la Serna. This column took possession of the population, abandoned by the authorities and the troops.

A few days later (March 5), the city of Saragossa revolted, peacefully, taking part in that act the garrison, led by Captain General Marques de Lazan, together with the other authorities and many people of the town. The aristocracy of Saragossa, with the exception of only two or three individuals, had been completely affiliated with Freemasonry since the last century, and the bad seed sown there by the Count of

(1) Urcullu: p. 65.

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(2) The prior had saved several of those involved in the Porlier conspiracy who had taken refuge in the convent. Not only did he keep them hidden for several days, serving them personally because he did not belong to anyone, but he also provided their escape on an English ship. In 1820 one of the favored ones tried to make a demonstration with that good religious, but the principal of the favored ones answered him:- Leave that to you: he is a friar!

Fuentes and other gentlemen, and even notable ecclesiastics of the population, had borne fruit. Neither the Academy of Good Taste (1), nor the Economic Society were limited to the literary objects of its institution, having been not infrequently

the pretext to cover up meetings of another kind.

The pronunciamiento of Zaragoza was followed by that of Pamplona, provoked by Mina, who had fled Paris and entered Navarre on February 23 (2), raising a party of 20 men with which he proclaimed the Constitution in Santisteban. On March 11 Pamplona opened its doors to him.

Two days before, the regiment that guarded Tarragona, in union with the countrymen affiliated in the lodge of that population since the year 1815, revolted at night, and on March 9 put prisoner the governor Marques de Zambrano, the lieutenant king and the colonel of the corps.

But these exclusively military uprisings, in which only those committed to the old and modern lodges took part, were very far from being a national thing, nor even a popular thing, which is why they could not prevent Riego from being left without any soldiers and wandering around as a fugitive, and Quiroga envied his luck for not being able to do the same, owing his salvation to the unspeakable inertia of General Freire.

The government thought only of sending useless troops to Andalusia, since those that existed did nothing against the rebels. In vain Elio offered to go to the front of the Andalusian army, since his offer was not accepted, and adding clumsiness to clumsiness, the one who should have been sent there the least, the Count of La Bisbal, who played with royalists and liberals, as we have already seen, although he was highly committed to the secret societies (3).

(1) A friar from Salamanca contested its establishment. Could it be that he feared that the Academy was covering up something that was not merely literary?

(2) This is what he says in his life.

(3) See the appendix for the fraternal beauty of the four brothers.

On arriving at Ocaña, where his brother was with a regiment, he revolted in favor of the Constitution. These were followed by the uprising in Madrid, amidst the treacherous apathy of the entire garrison, and Ferdinand VII, abandoned by all, called Ballesteros, summoned the Cortes and swore the Constitution, on March 9, while the mobs broke the prisons of the Holy Office and tore their papers.

§ XXXIII.

Trump ele. Freemasonry: its great
spread *and* influence:
secret societies

Once the Constitution had been sworn in by the King and victory had been obtained by the liberal party, Freemasonry rushed to the destinations and to the degrees. Everyone spoke of the great services they rendered in the lodges to achieve the triumph of the revolution; and the rapid careers and the surprising promotions of some obscure persons and loquacious young men, without merit or studies, incited others to avail themselves of the same means of making fortune and entering those mysterious and obscure rooms, where there were stairways by which one climbed so quickly to the high regions of power and fortune. Hence the incredible increase of Freemasonry, which became among young people a general and almost fashionable thing: it was a kind of vertigo, and the same people who were so enthusiastic about it became so enthusiastic about it.

"293 then suffered it, now old and repentant, they hardly explain it to themselves (1).

This is described very well by the Marques de Miraflores (2), an irrecusable witness.

"In those moments of ardor and enthusiasm, he says, the qualifications sought in the candidates (3) were of three kinds: sufferings during the abolished regime, intervention in their change and *membership in Freemasonry, a secret society, daughter of the one known by this name in Europe, but of a different nature*, since, not adhering to its *purely philanthropic object* (4), it was properly political, so that instead of being insignificant, as it happens in France and England, it was at the time that concerns us *one of the most active elements of the revolution* and that cannot be forgotten if the events are to be measured by the causes that produced them.

"It is not hidden from anyone that such societies as exist in Europe for a short time (5) cannot but be essentially contrary to the stability of governments and even to the good administration of States, *since by creating an interest of association contrary to the general interest, they encourage private ambitions, and end by making war on those who direct public affairs, to the point of putting them in the hands of their individuals and making them in their own interests.*

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(1) One of them, who is now dead, confessed to me that when he was concluding his career he allowed himself to be initiated with almost all his fellow disciples; but after a short time he got tired of those farces and, not wanting to return to the lodge, they let him sleep. He himself told me that in 1820 there was hardly a young liberal who was not a Mason, but that all that happened very soon. Not all have been so frank.

- (2) *Apuntes histórico-críticos para escribir la historia de España*, p. 53.

(3) They were so eager to present them that there was no need to *look for candidates but to shake them off*.

(1) Really! Mr. Marquis was out of date with regard to the true character of Freemasonry: if it were *purely philanthropic*, it would not have been condemned by the Church.

(5) Wonderful news, when for a century and a half the Popes had condemned them.

The Spanish Revolution was a scandalous monopoly (1). Thus it was that in Spain they grew along with the revolution, and some, in order to obtain jobs, others to keep theirs, and others,

finally, to find an asylum for the petition, rushed to join them and of course in what was then called *regular Freemasonry in Spain*).

Surely I would not have said it in such beautiful and opportune phrases as the Marquis of Miraflores, nor would it be believed if I said it on my word, as it will have to be believed if it is said by such an important witness. But even more so is the following paragraph, of great edification for the Spanish lovers of national independence.

"A large number of deputies *went up to Congress from the lodges* with ideas of rivaling those who by their previous opinion or their sufferings were identified with the new political system and to this class belonged almost all the Americans, who were elected in Madrid *as alternates* and some of them as representatives of the insurrected provinces, could hardly contribute to the consolidation of a political system, which would leave the action of the government unchallenged to deal with those regions almost emancipated from the metropolis.

"From here came more than once the triumph of the party, which, to the detriment of Spain, was born in the Cortes shortly after the opening of its sessions, and instead of bringing about national happiness, precipitated the ruin of the political system to which it owed its existence. <

"The law of Lordships, the law of Mayorazgos, the law of Patriotic Societies and some highly dismal ones were decided by the Americans in votes by their numbers. . . .

"A famous writer of our days said logically.

(i) This is exactly what we see now since October 1868, in which the Unionists, Progressives, Cinnabarians and Republicans, regular Masons, irregular Masons, Communards and Carbonari, give us the pleasant spectacle of sharing their destinies, grumbling whenever a dog of one of the three breeds gets a piece of the action.

It is an exact fact that as soon as a power that is not legal is established in a government, it always becomes stronger than it, and this eternal truth was demonstrated in the period we are now passing through. *The*

secret societies rivaled the government in power, and to such an extent, that the ministers themselves had to look to them for their personal support, running to the clubs to join them.

"Curious anecdotes occupied the maledictions painting the affiliated ministers, running the Masonic tests of reception: certainly that a minister with blindfolded eyes, or bound feet, falling and rising, should make singular contrast to the ministerial height."

To this general news we must add some more concrete and personal news, in our purpose of not keeping silent, not even in this part, about anything that is public.

The Freemason Clavel is very sparing with regard to the Masonic influence in the uprising of 1820; but nevertheless he recognizes and confesses it, as he could not do less. "In 1815 and 1816, he says (1), the discontented that the new regime had created, *the liberals, the soldiers who returned from the prisons of France*, and many of the leaders of the so-called *Josephites*, organized independent lodges and founded in Madrid a *political Grand Orient*.

"This new body surrounded its operations with the deepest secrecy (2), multiplied the workshops in the provinces.

(1) CLAVEL, p. 590 of the Spanish translation.

(2) In 1820, the liberals sang in the streets the following couplets, abortode the patriotic muse, always somewhat rampant.

The oppressed homeland
By servility, With all selfishness Six years it lasted: But the
liberals *Worked in silence, Plotting and scheming* Their
restoration.

He was in communication with the *few* lodges in France, which were concerned with politics. One of these, that of the *sectarians of Zoroaster*, gave initiation to many Spanish officers resident in Paris, and among them Captain Quesada, the same one who later favored the escape of Mina, whom the French police had with guards of sight.

"The revolution of the island of Leon *was the work of the new Spanish Freemasonry*, which had prepared it well in advance, under the leadership of Riego, Quiroga and five other deputies to the Cortes".

In another parage (1) he gives the following contradictory news, although true in substance. "The end (the conclusion should have read) of the French domination dispersed in 1813 the greater part of the Spanish Masons, and brought with it the suspension of Masonic works in this country. It was not until August 2, 1820 that the Spanish Grand Orient regained its activity under the Grand Magistracy of the Count of Montijo and Brother Beraza, Grand Commander and particular representative of the Grand Master, president of the Supreme Council of the 33rd degree."

We have already said that the Count of Montijo was taken out of the jails of the Inquisition of Santiago on February 24, 1820, so that the column of Ace Vedo entered that city. Sworn in the Constitution by the King, Montijo returned to Madrid, and it is not understood that the Great East was reestablished in the act under his presidency, in the space of half a year that elapsed from March until August, in which Clavel puts the reinstallation of that center. Montijo returned to the grace of Fernando VII, and took command of one of the regiments of the Royal Guard, which he had on July 7. After that, we did not find news of our dear *Tio Perico el Manchego* de Aranjucz, until the conclusion of the reinstatement.

(1) CLAVEL, page 406 of the Spanish translation. volution in which we will see him united with La Bisbal. It seems that Freemasonry did not pay much attention to him, and those who give the names of the principal Freemasons of the year 1820, do not remember him. Riera y Comas in *his Mysteries* (1) says that at the head of the Freemasons were the Divine Arguelles, the Count of Toreno, Martinez de la Rosa, Canga Arguelles, Capaz, Mendizabal, Torres and Morillo. Neither Montijo nor Beraza, of whom little is known, is mentioned at all. The article in the *Biblioteca de Religión*, which we will copy later, does not say anything about this either. The news that I have is that the Grand Master of Freemasonry in 1821 and 22 was Mr. Jose Campos, Director General of the Post Office (2), whom we will see mentioned in this concept later on. I infer from all this that

Freemasonry, which Montijo served so affectionately from 1815 to 1820, after it no longer needed him, paid very little attention to him, taking into account his *Persian* fickleness in 1814; which is what the devil always does with those who serve him.

The main lodges of which I am aware are those of Seville, Coruña, Jaén, Zaragoza and Salamanca. Some others, such as Alcachi de Henares, have already been mentioned previously.

In Seville there were three lodges from the year 20 to 23, one in the street (now plaza) of the Descalzos, in the big house today property of the Mendietas, another in the street of San Bartolomé and another in the street of the *Man of stone*. That of San Bartolomé was assaulted by a platoon of people on the day of San Antonio of 1823, on the occasion of the pronunciamiento against the Constitution. The usual room was found hung with black cloths and an altarpiece with a crucifix and next to it a skeleton and a black chasuble. The house, which a short time ago was still known as the *Masons'* house, was next to the hospital called Hospital *de las*

(1) Volume 3.º page 277 and 278 of the 1st edition.

(2) In this concept Corpus lecitaba in his pamphlet refuting Presas. *bubas*, contiguous to the sacristy of the parish of Santa Catalina. The skeleton was buried in the patinillo of the parish of Santiago. '

That of Saragossa was near the Calle Mayor behind Santa Cruz, and for a long time it was also called the *House of the Masons*. In the year 23, when General Molitor entered that city, the royalists wanted to set fire to it; but the authorities had the happy thought of placing *the royal arms* at the door, and this was enough to prevent anyone from entering or committing the slightest outrage out of respect for the ancient privileges (1).

In Jaen the lodge was established in the year 1820 in the house called *the Peto* by a shield that has at the door. - Once the communards took control of what is called *public opinion* and the Masons became *sons of Padilla*, the lodge also became a *Tower*, as happened in many other places in Spain.

The Freemasonry of Galicia continued with its quasi-public lodges in Coruña, Ferrol and Vigo, and also put down roots in

the interior, especially under the auspices of the terrorist Mina, who later turned several of those conventuals into towers of commoners. The main one of these met for a long time in the house of a merchant in the Calle de la Franja.

In Lugo there was a lodge that was not very numerous, but important, because it had a certain aristocratic character, like almost all the lodges of that time: each diploma cost 200 rs. that were paid at the entrance and for this reason it consisted of only about twenty initiates. Its statutes were those of the Grande Oriente Español and it was very much concerned with political questions.

In Rivadeo there was a workshop composed of six or eight individuals, who worked very little.

(1) The royal arms were placed by a notary by order of the judicial authority, with which the latter declared that the litigious or threatened house was under its safeguard and deposit. The Aragonese respected this traditional jurisdiction very much.

Somewhat more laborious was the lodge of Santiago, which made quite a few proselytes among the students, although the majority of these then passed on to the towers of the communards: others, soon tired of those farces, left the towers and the lodges.

I omit news of other points, because since they are not so certain, they are all the same, and the enumeration of them is neither easy nor conducive to anything.

But it is worth saying something about the so-called Patriotic Societies, which, although they were not secret, were intimately related to those that were, since they were composed of Freemasons, and their public speeches and tribune declamations were nothing more than the echo of the lodges, which repeated in the cafe, and in a loud voice, what had been said in there' had been said to the ear.

It is said that Coruña was the initiator of these societies, and that theirs dated from February 23, 1820, when Riego was already lost and in his greatest difficulties. Captain Urcullu printed the following that same year:

"The ardor and enthusiasm of the neighbors and garrison of La Coruña is proved with the installation of a board with the

name of *Patriotic Society*, on February 23, to attend to public health, to illustrate the government in matters that this could not have knowledge and to avoid any surprise from the ambitious or bad Spaniards, who aspired to jobs, even if it was interim. The first ones that met appointed as president Mr. Juan Ventura Galceran, of commerce. The other cities of Spain, knowing the advantages that could result from similar well-directed societies, hastened to do the same, as soon as they could. Although for me many of the reasons that are quite weighty in his *speech to the citizens of the patriotic confederation of Malaya*, the meritorious and discreet D. Vicente Andres y Almarza, friend of true Spanish freedom, are quite weighty, however, such societies have been very useful in its principle, and could always be, if only they were limited to illustrate the opinion and warn the government of their faults with prudence (1).

The thought could be very good, but patriotic societies had everything but prudence, and what lacks prudence and gives bad results can never be called *good*.

Let us listen to the irrecusable Marquis de Miraflores (2) who, in spite of his usual restraint and recognized moderation, launches against patriotic societies the following anathema in harsh phrases, all the more remarkable because they are less used by him:

"The Junta had not yet concluded its important functions, and Madrid was already beginning to become aware of the *secret agents* who, believing to consolidate the revolution, were undermining it by discrediting it, and was already watching WITH SCANDAL THE FILTHY GATHERINGS called *patriotic societies*, which in the cafes of Lorencini and San Sebastian, presented a servile copy of the clubs of 1789 in France. Already the observant man was disgusted that *the dregs of society* wanted to take the initiative of the reforms, and observed at the same time that those meetings *were nothing* more than *miserable echoes of others*, whose existence, whose desires and intentions, although at the time they were only to consolidate the revolution, showed the ambition of command, which was its

end. Already, finally, the capital had witnessed the first rehearsal, which announced new or unprecedented disorders on the 16th of May 1820, in whose night, in the middle of a real riot, the King was represented by the club of Lorencini's cafe to separate from the Ministry of War.

(-1) *Historical report of the most important events that took place in La Coruña.... 1820: pag. 13 note.*

(2) *Historical-eritic notes... p. 19.*

301 to the Marques cíó las Amarillas. The coffee club of the Fontana de Oro, already presented at this time another importance than those of San Sebastian and Lorencini; persons of another influence and another category, although not of; great public opinion, presented themselves as candidates and speakers."

In spite of what the author says here, the club of the Fontana de Oro, although Masonic and moderate, was the worst of them all, for just as the most unbearable tyranny is that which is exercised under the cry of "Long live liberty", so also the worst of anarchies is that which is carried out in the name of order. The patriots of the Fontana de Oro took the title of *Friends of the Ardea*, and it was a good order that they would disarrange! By way of order they threw themselves into the way of petitions, and on July 13 they made a representation against *the Persians*. The patriotic societies of Valencia and Seville, at the behest of their respective lodges, and these, excited by those of Madrid, made chorus to the Fontana club, also petitioning against *the Persians*. And in the end, what had the latter done more than exercise their right to vote for the monarch, as they exercised it? And if the Constitution of the year 12 did not please the *Persians*, what right did the Masons have to impose their opinion on them and demand that they should like it?

It is all the more remarkable that the liberals were already divided into constitutionalists of 1812 and constitutionalists of 1820, the latter claiming their modern merits in the uprising, the others their ancient sufferings, and the *doceañistas* were fanatical defenders of their almost idolized constitution, while for the young and active people it was beginning to be the

object of vilification and they were asking for a new and more flamboyant one. How, then, did the men of *the day before* ask for the punishment of *the Persians*, for having told the King in 1814 that they did not like the Constitution, which they did not like in 1820? The Masons of the Fontana de Oro were even more ridiculous than those of Lorencini, for both were walking at the same pace, only that some wanted to escape, while the others, more lymphatic, wanted to go at a trot.

Among the most charlatan charlatans of the Fontana de Oro, Alcalá Galiano stood out, who then enjoyed a medium reputation and who before his death had to vindicate himself of the note of being excessively fond of the juice of the plant cultivated by Noe.

Knowing the state of exaltation in which he lived and the petulance that characterized him at the time, one can calculate the worthlessness of the slander that he then poured against the general of the Order of St. Francis, and current Archbishop of Toledo, that he had wanted to become a Mason, and that he had opposed his admission, ridiculing in that club the fact that the lodges did not disdain to admit a friar. All the favor that can be done to the speaker of the Fontana is to say that he took for granted an anecdote invented as a pure joke by some good-humored Freemason. Nevertheless, there have been many writers in later times who have repeated this vulgarity without any criterion (1). Already* in the last century the Masons invented that Father Torrubia had become a Freemason to explore their secrets.

To these motives of constant disturbance, the presence of Riego at the head of the army that had risen in the island, which was a continuous threat to the order and the government, was added. The Marques de las Amarillas ordered the dissolution of the rebel army, in spite of the claims of Riego and the lodges through their clubs.

(1) D. Modesto la Fuente in his *Historia* has given space to this calumny, and also Luis Véuillot, in an issue of *Univers* corresponding to the month of August or September of 1869, in an article against the Spanish Episcopate, on the pretext of his answers to Mr. Zorrilla. This slander against the Archbishop of Toledo having been published in the face of all Europe, can I silence it in this book? Would silence be worse than everything?

As far as Mr. Galiano is concerned, knowing his usual lightness and hatred against the friars, his accusation means little or nothing. I am authorized to refute this slanderous talk.

It was difficult for him to leave the Ministry on August 18, twelve days later, when Riego entered the Court amidst a great ovation prepared by his friends and the lodges of Madrid.

His coming to the Court was disastrous for everyone and for himself. From afar it seemed like something; seen up close it made one laugh. History, inexorable in its failures, has already marked him with the one it must bear, and no matter how many hymns are sung to him and how many tinsel is placed on him, historical critics will always say that he was *a poor man*, although at times he was a bad man.

Such we shall see him in the last days of his life, stealing the silver of all the churches, assassinating defenseless citizens, in the shadows of the night and without a cause, and imprisoning his superior generals, as he had done in Palmar.

§ XXXIV.

Freemasonry plunders the Treasury or indemnities: the Divine Arguelles' squandering: Riecjo *and* the commoners try to assassinate the Bey and establish the republic.

The secret societies and their conspiracies had as their object the general good of the nation, according to their coryphaeus. When these were raised to power, it was soon seen that the good they sought was their own and that of their cronies, and the greed they showed, their lack of destiny, and their scandalous squandering soon opened the eyes of the few illusions that might have been carried away by those words. The insurgents soon had their *clique* as the King had had; and, when they divided into parties, each of them in turn had a clique that

dominated the government. The roots of these cliques are to be found in the secret societies. Once the ministers left the bosom of Freemasonry, which had raised them up, the latter continued to dominate them, collected the interests of its protectorate, recommended for the posts the followers of the most advanced ideas, whose reputation was artificially and cunningly formed by the lodge, sometimes to supplant the Minister from whose hands it wrested the destiny with the aim of exalting and decorating a youngster, who, without that secret protection, would have vegetated all his life in the corner of an office, where he was barely worthy to perform a subordinate job. And in turn the lodge asked for resources, and they had to be given them as compensation, and the ministers who also needed to rebuild their fortune or to make it, if they had never had it, disposed of the public funds as if they were their own, trusting that the lodge itself, which they served, would cover up their despilatarros in an unnamed contract *Jacio at facías*'.

Arguelles, whom his supporters and biographers paint as a kind of Aristidesy Focion, was very far from being one, and had to be pointed out from his first ministry for the shameless way in which he managed the public funds and taught his companions to manage them. Mr. Riera y Comas, in his *Mysteries of Secret Societies*, summarizes in the following paragraphs the political conduct and economic management of the *Divine One* (1):

"In the first place, Mr. Arguelles (and I say this without the -

(1) Volume 3.º page 280 of the 1st.ª edition: in the 2nd.ª edition, page 487 of volume 1.º some of these clauses are missing, which have been omitted I do not know by whom or with what intention. Coincidentally, they were the only good thing the book had. *MOR de equivocarme*) appropriated 720,000 rs. from the Treasury, and when questioned on occasion for this reason he answered very opportunely that, supposing he had been a minister since the Constitution fell in 1814, he would have received 120,000 rs. a year in salary, and that, in view of this circumstance, it seemed very fair to collect the back wages on his own. The other ministers, who were always on the lookout for the actions of

their *Divine* to imitate them, were penetrated of the justice that assisted Arguelles for such appropriation and in this concept each minister collected by himself the back salary of 720,000 reals."

After mentioning several other squanderings, he adds: "Of Mr. Domingo Lozano de Torres. General Treasurer of these loans, it is said that he *lost*, or did not know the whereabouts of 80 million that he had received, for all that: *what others have to eat, I will eat first*.

"In order to show how true this is, I am going to copy here as one of several proofs a note that was published in London in 1836, concerning this matter.

"What was received with these loans is incalculable: to the general treasurer Mr. Domingo Torres some 80 million reales (1) were taken out of his hands without knowing how or when - for that reason of *shepherds quarrelling and thefts are discovered* -, the matter was made public; it came to the attention of the Cortes, the whole thing was in an uproar, some deputies raised the cry to heaven, a commission was appointed, a file was formed, the theft appeared justified, Mr. Ferrer was separated from his job, some liberal journalists clamored for his punishment, the ministerial publicists pleaded in his favor, the ministerial publicists were the most.... Ferrer from his job, some liberal journalists clamor for his punishment, the ministerial publicists, who were the most... the expe-

(1) It is certain that the 80 millions were not for Lozano de Torres nor for the ministers for the most part, but that they entered the coffers of the Grand Orient, for the expenses and bribes of Freemasonry, and even if they were all left* with no little meat between their fingernails, they could say that they had not appropriated them, but that they were for the secret expenses made in defense of the holy liberty.

The tooth has not been concluded and... what shall we do? what shall we not do? Let Mr. Arguelles, who has just received his *Masonic degree* (1), say: Mr. Torres is a very esteemed *brother*, he is in the Grand Orient. If this business continues, the credit of all his companions goes to the ground. The reimbursement is

impossible, because the distribution was made pro rata (2) and each one carried as Your Excellency did the part that corresponded to him. Mr. Argüelles asked for the file, it was burned by his order and the matter was concluded. And what did the Cortes do then? Nothing."

So much for the paper published in London and reproduced in volume 3.^o, p. 284 of the first edition of the *Mysteries of the secret societies*, omitted, I do not know on what grounds, in the second, as well as this clause that would be a pity to be lost.

"The Divine Argüelles had great virtues, and above all he was very grateful. To correspond with a certain sailor, who did not know how to read or write, and who was said to have done some service in Cepta, he created a new political headquarters in Algeciras, naming the owner of it to the aforementioned sailor with the credit of 10,000 rs. per month.

"In this style were many others who became rich in a very short time. Mendizabal, for instance, came to draw millions soon after he was bankrupt. It is said of Canga-Argüelles that he was very disinterested; and in proof of this I can tell you, that before 1820 he was as poor as he was born, and in 1822 he had a capital-friolera, with which he was able to give in dowry 320,000 rs. in gold to a daughter he married. Little less is said of the Count of To-reno.

"So many squanderings became public and notorious.

(1) The communist or progressive who wrote this could not have been unaware that Argüelles had been a Freemason since before the War of Independence: he must have alluded to some higher degree of initiation.

(2) *Mysteries* etc., volume 3.^o, p. 282 of the first edition; omitted in the second edition." .
and some of the measures of the government were highly displeasing to the national army that was stationed on the island of Leon and whose greater part was in favor of the communards, who and their addicts in the army (truth be told) only longed for the fall of the Masons, in order to follow the *administrative example*, which they pointed out to them and made them envy. Constant in this object the communards worked assiduously in their lodges or towers to achieve the fall

of the Ministry, and it was thought to give a blow of hand with the national army of the Island (1), since otherwise they could not achieve their ends. All the dispositions were already taken, but the government that was aware of all the machinations wanted to destroy the army of the island and executed it.

At that time, the Marques de las Amarillas was Minister of War and it was to him that the realization of this project was due.

"E1 day 8 of August, the General Captain of Andalusia D. J. O'Donojú communicated to the chiefs of the army of observation in the Island a Royal Order of 14 of July ordering to dissolve the army. Generals Riego, López Baños and Arco Agüero protested against it, alleging specious and hypocritical reasons for the preservation of those assembled troops. It is edifying to read in the representation made to the King by those three holy men this precious clause. "The fundamental law of the State and public safety are threatened *by associations protected by foreigners* and by interim unrest, whose causes can also be attributed to foreign influence (2)."

It took a great deal of shamelessness to speak of associations protected by foreigners in the mid-1820s, those who had the army undermined by the seafaring societies.

(1) The usual. From Riego to Topete.

(2) The famous *hidden hand*, which always has the progressives by the nose.

to overthrow the throne and proclaim the republic.

The army was dissolved; but the Minister Argüelles, discredited by his scandalous squanderings and by the systematic and calculated defamation of the secret societies, had also to leave his post.

Why did Argüelles not reveal, before his fall, those famous secret pages that compromised Riego and whose discovery could be harmful? A strange thing! The government then did not dare to say what everyone knew. A Masonic Republican conspiracy was spreading its nets all over Europe and its effects were being felt in France, England, Italy and Germany: in England Queen Caroline was disowned, accused of adultery, at

the age of 50, with her servant Bergami. The thrones of Naples and the Píamente were swaying with the same constitutional tremors as that of Spain, the Duke of Berry was assassinated at the exit of the theater (June 13) with the greatest cold blood, by a man, in whom the crime was even less horrible than the fanaticism that produced it; In Barcelona and Saragossa the Frenchmen Bessieres and Alentar] ot with several other friends of theirs conspired openly in favor of the republic and maintained secret intelligences with all the lodges of the South of France and with the military chiefs allied with them, of which the uprisings of Lyon and Grenoble were small examples, the most revolutionary and demoralized countries of France since the XVI century and where Protestantism and Freemasonry have their principal foci.

Riego took his bastardy to the point of publishing in the newspapers the confidences that the King had made to him (1).

These assassination and republicanism schemes were

(1) Ferdinand VII in his hatred against the ministry, hated also by Riego, made some confidences to the latter, which he later revealed not only by word of mouth but also through the press.

The government, in spite of this, did not dare to say it clearly, and what the government did not say was said publicly by its enemies. Isturiz, the later so *moderate* Isturiz! said in the Cortes session of September 4 "that the word *King was formerly constitutional*," and, in the session of September 7, Romero Alpuente, staining his magistrate's robe with blood and mud, poured out the most horrible and bloodthirsty doctrines, which we would hardly believe if they were not preserved in the Cortes minutes and the pages of history. "Romero Alpuente, who aspired to the dismal glory of Marat, reproduced the most detestable of his maxims, asserting that *the people had the right to take justice and take revenge on themselves*" (i).

The Cortes heard with horror that phrase, now in common use among the seides of democracy, and it was then that Arguelles threatened with *the secret pages*, without the courage to read them, even though everyone knew their contents.

Riego left for Zaragoza to publicly conspire for the

republic, as we will see later.

§ XXXV.

Luictias ele the secret Societies among themselves from 1820 to 22: commoners.

Around the year 1823 and as soon as the civil war was over, a precious series of religious works and pamphlets, some of them very important, began to be published in Madrid under the title of *Biblioteca de la Religión*, or "*Library of Religion*".

(1) *Historia de la vida y reinado de Fernando VII*, volume 2.º, pag. 200. *is a collection of works against the incredulity and errors of recent times*. In the 25th and last volume of this compilation, a treatise on secret societies in general was included, where, from page 58 to 78 inclusive, there is a chapter or paragraph relating to those of Spain. The information it gives is not much, nor is it old, especially with regard to the carbonarii. However, it is convenient to leave an important article among these historical notes, since it brings some curious revelations and is perhaps the first thing that was written about the Spanish Freemasonry. On the other hand, the gravity of the people who, under the protection of Cardinal Inguanzo, compiled that *Library*, is great, and therefore, good men cannot but look upon what it says as authoritative.

As what it mainly describes is the serie of fights between freemasons and commoners in the hunt for destinies, the exclusive object of the associates and their associations, for that reason it is consigned here under that epigraph, leaving for other articles what concerns the ringers and charcoal burners.

"Spain, defended by the Catholicism of its inhabitants and protected by a zealous and active tribunal, had long repelled even the ideas of philosophism, whose disastrous effects France

had experienced at the end of the previous century, and the secret societies so favorable to the propagation of the ideas of the novators would not have penetrated into this privileged nation (1), which had not known the furies of revolutions, if Providence, for the punishment of the human race, had not raised up a man who, in the name of the devil, would have been the first to be born in Spain, and who would not have been the first to be born in a country that had not known the fury of revolutions.

(1) It is proven to the point of evidence that it is not true what those respectable gentlemen say here, that Freemasonry had not spread through Spain, since they themselves partly prove the contrary: it is also proven that the Tribunal of the Holy Office, in spite of its indisputable zeal and activity, was not sufficient to prevent its propagation and to discover it, although it prevented it from having the increase and publicity that it had in other parts, which was no small thing. It was not only that it waged a terrible war against us, but that it also introduced among us the moral plague which has cost so much blood to our neighbors and our allies.

"In fact, until the French invasion, Spain could hardly count some of her sons initiated in the mysteries of *Freemasonry*, and these had been far from their homeland in foreign countries (1), unknown among us, and even believed by many to be imaginary. When the Inquisition was *in fact* abolished, there were found in the archives of the Holy Office but a very small number of processes relative to Freemasonry; and even the documents offered so much confusion and such vague and discordant circumstances, that the Inquisition seemed not to be versed in the causes relative to it. Moreover, when in all Spain the prisons of the Holy Office were opened, only three or four persons were found in them arrested as Masons; from which it must be concluded that until 1808 the Freemasons did not exist here as a society, because otherwise they could hardly have escaped the vigilance of the Inquisition.

"The apostles, or if you will, the first propagators of this sect in the Peninsula, were many military men in the service of Napoleon, among whom Generals L... and A... were noted for their spirit of pro-Selitism. The former propagated Masonry in Andalusia, and the latter in the province of Soria. Other military

men worked at the same time, and managed to establish it in Aladrid next to the ephemeral and usurped throne of Joseph: and whether it was the attraction of the novelty, or the need to meet and strengthen the bonds of friendship for the sake of the Masonry, they were able to establish it in Aladrid.

(1) However, by notice from the Spanish Ambassador in Vienna, it was brought to the attention of our court that in 1748 a manuscript had been found in a German lodge there discovered a manuscript entitled; *Shining Torch*, in which, among other responding lodges, were those of Cadiz. Cadiz, and fdiados in them 800 Masons. See the HER- VAS Y PANDERO, *Cansas morales de la reolucion francesa*. men who had followed the same party, the ministers of the intrusive King, his advisers of State, political writers, in short, all the first personages among those who had embraced the cause of the new dynasty, were seen to run to the lodges; and the Grande Oriente was established in Madrid under the denomination of *Santa Julia*.

"From this time until that which immediately preceded the revolution of 1820, the history of Freemasonry offers little interest and importance, because it was not allowed any influence in political events; but in 1815 and 1886 the sect took on a new character. The ill-contented, - the liberals and many officers prisoners back to their homeland, aided by many of the chiefs of the *Frenchmen*, organized independent lodges, which immediately recognized the supremacy of a liberal Grand Orient instituted in Madrid, while that of *Santa Julia or Santa Barbara* lost the scepter of Spanish Masonry. The latter remained without power and influence, and disappeared with the *ringers*, of whom we shall speak later.

"The revolutionary spirit created the new *Grand Orient*, which worked for a long time in the secret of its darkness: the lodges multiplied, and the great revolution of the Island of Leon did not take long to break out. This work of Freemasonry, prepared many years ago, meditated and sustained in the lodges by five of the most daring and inconsistent deputies to the Cortes, was executed by Quiroga, Riego, and the other military leaders who committed the most scandalous perjury.

"Once the Constitution was proclaimed, the government

organized according to its foundations was placed entirely in the hands of the Masons; they occupied all the destinies, and Spain soon resembled a conquered province that belonged exclusively to them; but the distribution of the fruits of victory could not be done without shocking and wounding the ambition of individuals. Personal rivalries produced the most serious strife among the Masons; many of them, believing themselves despised or neglected in the distribution of the spoils, separated from the Mother-Society; and guided by some individuals who had certain influence, they raised another power by the creation of a new sect.

"The members of the latter took the name of *communards*, a title which reminded them of the ancient rebellion of certain vassals of Charles V., and which they adopted with enthusiasm on account of the similarity of principles, without the thought falling into the minds of these blind imitators that they might have the same fate as those whom they had taken for their models. The people from all parts of the world rushed to this meeting, which was accompanied by certain prestige; and as, on the other hand, the adepts were not scrupulous in the admission of the *profane*, the number of the *commoners* increased very soon considerably. The founders were M. G., D. M., R., R., J. (i)

"The lodges or meetings of this sect, known by the name of *Torres*, recognized in each province the authority of a great board or *assembly*, presided over by a chief who had the title of *Great Castilian*. Of this creation resulted in Spain two rival societies, that both aspiring the power, worked without ceasing to obtain it each one for itself, using the same democratic means and rivaling in the most scandalous immorality. The war of jobs was soon manifested between the two parties. The *communards*, in greater number and more widespread, obtained advantages in Andalusia, in the kingdom of Valencia and part of Old Castile; but the *Masons*, more astute and more practical in the negro.

Why put the initials and silence the names, "perhaps giving rise to misunderstandings?
Gutiérrez, Diego Mejia, Riego and Romero Alpuente seem to beamong those initials almost

always outvoted, and they had the majority in the elections to the Cortes, and kept the ministry. Thus, in 1822 and 1823 there were fifty-two *Masons* among the representatives or deputies, and only twenty-one *communards*.

"The most notable and horrible event, caused by the struggle between the two parties, was the attack of February 19, 1823. Everyone knows that the *Masons* provoked this event to preserve the ministry, which was going to pass into the hands of the *communards*: *In fact*, the latter had gone so far as to have the ministers chosen from among their supporters, and it was necessary to prevent this that the *Masons* resorted to the most vile and infamous means found in the history of revolutions, namely, that of gathering a horde of evildoers to violate the royal palace, and with the most atrocious threats and insults, they forced the bey to keep the ministers he had just destroyed, as the Constitution authorized him to do so.

"The coryphaeus of the uprising published at that time a writing that seemed to defend the just cause of reason: and this was believed in good faith by many people who did not see that this was purely the result of the impotent rage of the *commoners*, forced to yield the ground to their rivals. These acquired from then on so much ascendancy, and elevated *Masonry* so much, that the King found himself more enslaved than ever, and both His Majesty and the members of the Royal Family were ready to lose their lives. Then it was also when many people, deceived up to that moment, recognized with evidence that the Constitution was nothing more than a means used by modern politicians to make Spain a slave to their ambition and whims.

"The conflicts between the two societies produced in Cadiz, Valencia and Tarragona less scandalous scenes, no doubt, but always disastrous to the public cause. In spite of everything, these sectarians knew how to meet when their common interest forced them to persecute the royalists or the quiet men. The decrees of proscription issued against the former, the horrible murders of the Bishop of Vich, of Vinuesa, of Elio, of Goiffieu, and the enormous sums obtained by forced

exactions, the transfer of ecclesiastics from one province to another, etc., were everywhere the sad results of this infernal alliance.

"The Masonic lodges, either fixed or itinerant with the regiments, were extended in all parts of the Peninsula. The *communards* had, however, a double number of *Towers*, where, as we have already said, all kinds of people were admitted, even *the shirtless*. The Grand Orient maintained a regular correspondence with the general chapters of the provinces, and these did the same with the regular lodges.

"The most serious questions were the object of this uninterrupted communication: in the assemblies the bills were discussed, the mutation of ministers and of all the authorities: those who were to be elected deputies to the Cortes were designated; no provision or measure relative to the administration of the State was omitted, and frequently they went so far as to consult the simple lodges, which were always heard when it was a question of purely local matters, on which the assembly pronounced in the last resort. From which it must be concluded that our illustrious legislators, seated on the benches of the convent of Doña Maria de Aragon, were servile organs, or blind instruments of the Masonic faction that treated them as slaves.

"When the Grand Orient did not dare to take the initiative on its own, it tried to be encouraged by the Masons of the provinces, from whom it received all the news that could contribute to carry out its plans: and thus we saw petitions, complaints, representations, to which was given the name of *People's Vote*, *General Opinion*, etc.

"A series of similar relations equally united the *communards* in their desires, and in their means of action. The great *Assembly* of Madrid was in correspondence with the principal one of each province, whose chief, who transmitted the orders to the particular *Towers*, was the *Gran- Castilian*.

"The newspapers also belonged to the secret societies: thus the *Espectador* in Madrid, the *Grito de Riego* in Cadiz, the *Centinela* in Valencia, and the *Indicador* in Barcelona, were

nothing more than the echoes of Freemasonry: for the *communards* there was the *Zurriago* and its *Supplements*, the *Tercerola*, the *Eco de Padilla*, the *Patriota*, the *Diario constitucional de la Corana*, etc.

"These two societies, masters of all the means of communication between the Spaniards, after having suffocated public opinion, and stifled the cry of all good men, who could not even complain without being exposed to the scaffold, governed, or rather despotically upset the whole Peninsula, which had become their patrimony; And disputing among themselves the iron scepter they held in their hands, and invoking *liberty*, they caused the people to shed torrents of tears at each of their conflicts, and buried families in desolation.

"These struggles and divisions explain the variations that were observed in the public destinies, according to whether one or the other sect dominated in the capital or in the provinces: the *Masons*, however, almost always had the advantage in this clash of opposing ambitions; and so if they did not come to seize their archives (1), they would never be able to

(1) "Many drawers of papers discovered by Riego in his prison were seized in the year 1823: in Bavaria, as soon as the illuminati were caught, they were given to the public for the disappointment and preservation of all; we have seen the same thing practiced in the Milan trials; we are more reserved". Why was the same not done in Spain by the royalists of 1823?

to know exactly the secret history of the Spanish revolution; and an educated man who could record them, could do a great service to humanity and to the thrones, discovering to Europe all the plots of this faction".

§ XXXVI.

The amillepos or society of the friends of the Constitution: doubts about its political importance.

The Marquis of Miraflores, who gives the most reliable and impartial news about secret societies, as mentioned above, describes very well the one of the *ringers* (1), object of violent accusations by the extreme parties of both sides. Let us listen to him:

"The intent of this society was to contain the progress of anarchy (2), gathering respectable men, even for the parties themselves, with the object of combating them all, to support the government and the dignity of the monarchy. Some of those who conceived the project had abandoned the lodges, as soon as they saw them converted into theaters of intrigues and private interests; and fixed on the principle that the secret societies could be reduced, annulled, or neutralized by others better established,

(1) *Historic-critical notes* etc. p. 118.

(2) I have heard more than one trustworthy and very honorable person, who appeared in those times, speak in this way about the primary purpose of the institution of the banders, defending them in such a concept. None of these defenders is still alive and is a Catholic scholastic. I think it is convenient to point this out, since I have not heard any Catholic defend or vindicate Freemasons and commoners.

They still retained the idea that 'formalities were required for entry into the one they intended to establish, that its members should wear a ring and finally that it should retain a certain character of secret society, but the project did not prevail, *determining that it should have nothing secret*, nor imitate these in signs, formalities, or anything else, but rather giving knowledge to the civil authority, *take on the character of literary*, without abandoning the primary character, which produced the idea of their meeting.

"Very soon this society began to be the target of the anarchists: to ridicule it they invented the denomination of *artillerymen*, with which they designated its individuals; but, more ridicule than that which the anarchists procured for it, they themselves procured *for their own nullity*, due to the weakness of some individuals, *or perhaps to the not very good faith of others* (1).

"The efforts of the greater part of its individuals were

useless: there existed, it is true, in the society itself open enemies of disorder and Jacobinism: but their good desires crashed against the inertia of others, who, through error or fear, at least compromised with the bad doctrines. Thus it was that the project of publishing a newspaper to combat them was not realized, nor did the public see any work other than two beautiful speeches by the Prince of Anglona, *its president*, which do honor to his opinions and integrity.

"This nullity gave new weapons *to their rivals the secret societies, and El Zurriago, La Tercerola, El Espectador and El Eco de Padilla*, newspapers that served as their organ, and that then fed the public attention to the detriment of Spanish sanity, attacked them.

(1) The same thing happened to the *ringers as happened to the Jovellanistas* in 1836, which, although they never came into being, and perhaps existed only in the minds of a few moderates, were the object of violent accusations and imputations by all the exalted.

cruelly, soon ending with it the hopes that it produced in the lovers of the monarchy, its establishment.

The five lovers of order were crushed to see their hopes of counteracting the anarchy with which they had been momentarily flattered by the appearance of the *Constitutional Society*, seen for a time as a rallying point for *constitutionalists who loved* their country; soon as useless, either by its inertia, or *by seeing in it certain men whose opinions were at bottom far from a fair means* and those professed by most of the individuals of the *Constitutional Society*, nothing but silently felt the sad fate of the State, as the ministers fatigued and compromised their delicacy, decided to leave their posts after the famous sessions of 9, 10, 11 and 13 December."

The narration of Mr. Marques seems to be the most exact of all those that have been made about it, in spite of the character of *sweetness and fair means* with which it is embellished, or, in the modern sense of the word, *prepared*.

The anonymous author of the *Historia de la vida y reinado de Fernando VII* (volume 2, p. 280) expresses himself in the same sense, adding that its founders were Martínez de la Rosa, Count Toreno, the Duke of Frías and Calatrava (1), and that it

was entitled *Sociedad de los amigos de la Constitución*, with the Prince of Anglona as president.

They do not pass by this description the constipated parties, which speak of the *ringers* as of a secret society of great importance. The article cited above from volume 25 of the *Library of Religion* at p. 69, describes it as follows:

(1) Calatrava also *anillerol Tu quoque, /ili mi!* A little earlier the anonymous (p. 270) calls him "a kind of political *Prometheus* (*Proteus* I would like to say), without fixed opinion."

"The two rival societies continued to fight over the ruins of the Spanish empire, when some men, perhaps less ambitious, reflecting on the evils that would inevitably follow, and which must necessarily drag them also to the ruin of their homeland, devised to oppose a dam to so much desolation, and gathered to form a party in the opposite direction. This new association received the name, or rather the nickname of *Anilleros*. A multitude of *freemasons* and *commoners*, who, not expecting to progress, or even to subsist according to the method adopted in their respective clubs, abandoned them in part to take refuge in this new society, which they looked upon as a plank that could save them from shipwreck. Their object was to reform the Constitution: convinced that it was full of essential vices, and that it was entirely democratic; but disappointed too late, their project was vain, because the edifice could not be re-established unless solid foundations were substituted for the false ones on which it rested, and there was no other means for this than that of overthrowing it. But the hatred of the parties had reached its peak: nobody wanted to yield a finger of the ground they thought they had won, and the *ringers* in their useless project came to be the mockery of the *communards* and the *Masons*, who filled them with insults in their newspapers, until the fatal time of July 7, 1822, when the former were forced to leave the field.

"Then the projects of the Royal Guard and the movements of the provinces were attributed to the *ringers*: they were proclaimed enemies of *public liberties*, and in all respects they were made the object of general indignation. The new outlaws, seeing themselves obliged to disperse and to flee to avoid

persecution, for the most part cowardly took refuge in the ranks of their opponents, and became, *Masons or Communards*. "

But if this relationship is somewhat passionate and gives a character of importance and secrecy to a society, which was neither important nor secret, what shall we say about the crazy description that Mr. Riera y Comas makes of the banders? (1) Calcada his narration on the passionate relations of the *tragalistas* and *zurr jagüistas*, he gives assent to all the exaggerations written intentionally by these and with his usual bad faith moderate ministers, falling into the nets of those furious and slanderers, and thus failing to historical truth, which does not allow anyone to make anyone more bad than he really is.

All fierce revolutionaries have the habit of accusing their enemies of conspiracy whenever they conspire, and this is so vulgar and well known that today an apprentice journalist would not be unaware of it (2). The communards, who kept little secret and lived in continuous quarrels, took advantage of the occasion of the attempt to put the cry in the sky and accused of conspiracy and of sectarian and dark character everything that the other liberals who tried to repress their excesses did.

What the comuneros invented concerning secret royalist societies, the *Exterminating Angels*, *Fray Puñal*, *Apostolic Junteras*, *Ancoristas* and various other *hypo-gryphs*, fantasized by their hot and malicious imaginations, should have made the author of that novel with pretensions of history more cautious; and even if he had used the papers of the comuneros (or perhaps carbonarios) that he possessed, he should not have trusted them too much, He should not rely too much on them, nor attribute to a Jesuit, almost the main character in the novel, such a furious and false report against the defenders of public order, almost defending Riego for insulting the valiant San Martin.

(1) *Mysteries of the secret sects*: volume 3, page 287 and following pages of the first edition and page 489 of volume 1 of the second edition.

(2) The slogan of the charcoal burners and chief bludgeoners in 183 i and 54 and on other occasions of more or less *¡9ra*, was this: *clean club g shouting that we are beaten*.

Having made these warnings, let us now listen to the descriptive narration of the banders that Mr. Riera y Comas

puts in the mouth of Father Vincencio, the supposed main leader of the secret royalist society entitled *Contramina*, who, teaching history to his disciple and protégé, tells him thus:

"Argüelles, harassed on all sides and straitened by the demands of his commitments, was deposed, and the Feliu ministry, composed of the aforementioned Feliu, Sánchez Salvador, Cano Manuel, Pelegrin, Valle-jo, Escudero and Bardají, came in to succeed him. Pelegrin, Valle-jo, Escudero and Bardají. This ministry rose to power by the intrigue of a new secret society that had been formed under the title of *Society of the Ring*, or of the *Ringers*. Some believe (and I had believed it too) that this society had been formed against Masons and Communards with the purpose of reforming the Constitution, and to put a stop to the excesses that were being committed by the two aforementioned societies, but in reality they were only *new law crooks*, who only wanted for themselves what had been for others. All the prisons and acts of repression that they executed against the Masons and communards, were rather to achieve more quickly the realization of their projects, than to soften the excesses of their opponents. The works prove it this way. Meanwhile, the main supporters of the ringers had shown themselves to be very friendly with the Masons, flattering Argüelles and the other ministers with the sole purpose of occupying the ministerial seats when they were forced to leave them. It happened this way electively. Harassed by the circumstances, Argüelles was forced to leave the ministry and believing that no one was as worthy to succeed him as Feliu and his companions, he left them in charge.

"The tendency of the banding
.....
ministry was soon made known.

"The first thing that Mr. de Feliu, president of the ministry, did was to publish some articles in the *Gaceta*pro. that the speakers at the *Fontana ele Oro* held false and pernicious doctrines about political.....

"By all accounts, Feliu did not achieve his goal by means of

the *Gaceta*, and then, since he was already a minister, he was able to resort to another very common means, which was that of force. For this purpose he deposed General Copons (1) from the political leadership of Madrid, and placed in it Mr. José Martínez de San Martín (alias *Tintín* de Navarra), giving him to understand that he would be immediately deposed if he did not destroy all the popular tribunes of Madrid. *Tintín*, in order not to lose the precious and corroborative prebend that had fallen to his lot, magnificently resorted to brute force (2), destroying like a hero the popular tribunes, putting in prison Mr. Juan Antonio Jipini, of the Fontana de Oro, with two other speakers that he could have, and liberally committing a number of very liberal feats. The ringers, before coming to power, had agreed not to allow any public office, particularly the most distinguished ones, to fall on anyone who was not from their society. This purpose was religiously fulfilled.....

"The Cortes were dissolved, and when the time came to reconvene them, the Ministry sent reserved notes to all the political leaders charging them under penalty of... that they should influence the elections in such a way that the supporters of the government would triumph in them; and since a large part of the Cortes was annulled, the political leaders violently fulfilled their obligation.

"In the meantime, the Masons, seeing themselves so horribly deceived, in a certain way made peace with the communards in order to dedicate themselves against the common enemy. The latter, oppressed as they were, consoled themselves with the memory of their hero Riego, paying him honors and incense in

(1) Copons was involved in the Republican conspiracy.

(2) A realist, much less a Jesuit, has no right to call the repression of anarchy *brute force*.

In public and in secret, and even carrying his portrait in triumph through the streets of the towns/This was not to the liking of Feliu and the comparsa, and for this reason he determined to proceed against Riego to wound the party in his head.

"Riego had always held republican ideas, and with these

the ministry thought to accuse him. I do not know if the government appointed as Riego's accuser the political chief of Zaragoza: what is certain is that this guy, who was a certain Moreda, was the one who accused Rafael del Riego: the government welcomed the accusation, and immediately the leader of the communards was separated from his post as Commander General of Aragon, and sent to barracks in Lérida, so that there he would learn to suffer among the stinkers. At the sight of such an attack (1), the communist sect raged atrociously, but had to remain silent.....

"While the Masonic and Communist sects were working each one for their saint, making complaints to the King from everywhere, they were preparing for a violent and armed uprising. The Communards were the most advanced in their projects: the *Great Castilian* of the sect, upon learning that the fuels were already prepared throughout Spain, finally gave the signal and the uprising began.

"Cadiz was the first to pronounce itself against the King and his government, and soon all the towns of the rest of Andalusia followed the movement. Catalonia was not long in coming, and almost all of it also revolted; then followed Galicia and so the revolt spread to all corners of Spain, so that the King and his government were not able to resist the uprising.

(1) It takes a lot of hallucination to call the very just act of separating Riego from the general captaincy of Zaragoza, which he dishonored by clowning around in the theater, chanting the (*ráyala* chanted by all the thugs and *baturreos* of that town, and fomenting an *undoubted* republican conspiracy, and with ramifications in France, an act of *encouragement*.

And a realist writer calls this act of repression *an attack*!

They were no longer in charge except in Madrid. The ministry made dismissals, new appointments, etc. etc., but to no avail: even the Cortes refused the King's insinuations and it was then necessary to dismiss the ministry. But the ministers had already prepared for his downfall They appointed themselves as his successors

The King, having already taken care beforehand that the King

would be pleased to approve them, satisfied the nation by leaving the golden chairs. . . . ,.....

"These new members were the great Martínez de la Rosa, president, and he was accompanied by Mr. Moscoso de Altamira, Mr. Sierra Pambley, Mr. Balanzat and Mr. Garcilly. All of them were also banders, so that when the people thought that the ministry was falling, they found that they were simply changing their clothes.

"The password' of the new ministers was also the same as that of past ministers, namely, *plan ele chambers and absolute veto*, but as they did not have a majority in the Cortes, because the ringers never had one, they did not ask to achieve their object.

"What contributed most to the fall of the previous Ministry was the voluntary National Militia, which was entirely communal (1). The Martinez ministry wanted to nip this tree of bad breed in the bud and therefore resolved to dissolve the Militia. But how was this to be done? Who would take the weapons out of the hands of the volunteers? For everything there was a remedy. The minister pretended that the voluntary National Militia needed prompt reforms for its competent organization and with this he indicated that it would be of the case to disarm it momentarily, to put it back later on the organizational footing that would be adopted; but this was of no use, because the militiamen, warned by the communards, did not allow themselves to be seduced. Some

(1) There was everything. Ranedo, one of the nationals who died on the night of July 7th, had been a jailer of the Holy Office and gave torment to Van Halen as we will see later.

of the most exalted patriots were reduced to prison, among them Nunez Macron, Morales, Mejia, Bcssieres etc., and this was not only done in Madrid, but in the provinces, where the casualties always worked to the satisfaction of the sultanic ministry Martinez de la Rosa".

The author goes on attributing to the ringers the July 7 pronouncement of the Royal Guard, keeping silent about the part taken in it by the royalists, who certainly did a very bad

job. If the apocryphal Father Vincencio (1) were to remain silent about the maneuvers of the Camarilla and the royalists in that conspiracy, he would have to fall into the extreme of siding with the communards and tragalists and support their declamations.

So it is that, after almost ridiculing *the battle of the Platerías* (2), in which San Martín behaved with great courage and energy, he hushes up the horrible riot of February 1, 1822, directed, financed and paid for by the comuneros to assassinate Torneo and Martínez de la Rosa.

The government had just presented three bills on printing, petitions and patriotic societies. In this last one they wanted to inhibit, not only the coffee shop charlatans, but even more the sectarians of the secret societies. In bad time Calatrava, formerly an anillo- ro, and at the time almost a communard, raised his voice against those laws, alleging that the tyrant could abuse them, fearing less the present and certain anarchy and licentiousness, than a future and unlikely tyranny. They were defended with great vigor by Martínez de la Rosa and Toreno, the

(1) Vincencio's role in this novel compromises the Fathers of the Society of Jesus in Spain. A Jesuit who directs a secret society, even with good intentions, compromises his institute, much more so when he tells his disciple that the Jesuits do not get involved in politics. Strange contradiction.

(2) Grotesque title that was given to the rioters who were passing the portrait of Riego and whom San Martín *ran off* in that street, not without breaking the cane in the ribs of one who asked him by what authority he ordered those groups to be dissolved. If only he had been as energetic on the afternoon of the slaughter of the friars, in which he did not fulfill his duty! who at the exit of the Cortes were insulted by shouting ¡Viva Riego!"

On February 4, says the author of the *Historia de la vida y reinado de Fernando VII* fl/, "men sold to the gold of the secret societies, filled with expletives to both representatives, who miraculously escaped the daggers of the assassins (2). Enraged by the escape of the victims, the seditious men rushed to Toreno's house, where Porlier's wife lived, and without respecting the afflicted lady, they wounded the Count's servants

and bought ropes in a nearby store, to hang Toreno if they managed to find him".

Among the various mutinies directed and paid for by the communards with great villainy, this was one of the most indecent.

§ XXXVII.

Carbonariums in Spain: 1822.

The news that we have about these gentlemen *cousins* (3) relatively to our country are scarce, and all of them are reduced to what is said in the article of the *Library of Religion* already mentioned several times. To this article, which is perhaps the only thing written about the *Carboneria* in Spain, we have to add the article on the *Carboneria in Spain*.

(1) Volume 2.^o p. 284.

(2) The miracle was made by the good fists of a colonel who stood by Toreno's side when he left the Cortes, and with two slaps and a kick he slapped and kicked the first two rascals who approached him. I know this from an eyewitness, a very truthful witness.

(3) On *carboneria*, its origin in Italy, relations with Freemasonry, attempts of the supposed European regeneration, etc., see Abbé Gyr, p. 346, and "anyone, all published species are due, including those given by the Freemasons themselves, who reproduce them without saying from where they take them. In such a case, it serves the purpose of this history to copy here that part of the article, as curious as it is important.

"The Carbonería, outlawed in its native country, also came to pay its tribute to the genius of the Spanish revolution. Hardly this sect was known in Spain before the arrival of the Italians and Piedmontese emigrants; but these tried very soon to establish it in Barcelona and in many other points of Catalonia

where they had arrived. The first apostles of this sect were the named Pa-chiaroti and D'Atelly: some others tried to extend it in Valencia and Malaga, and even tried to found it in Madrid, in which mainly worked a certain Pecchio.

"The *Masons* and the *Communards* soon distrusted the *Carbonarii*, and treated them with little consideration; they refused to support them, and thus made little progress. However, the leaders of the new sect conferred the higher degrees only on a small number of neophytes, and the others worked only in the first and second degrees. But the elections of 4823 having occasioned in different provinces, especially in Catalonia, a very serious struggle between *Masons* and *Communards*, the former invoked the aid of the *Carbonarii*, who served them effectively. In recognition of this service, the *Carbonarii* were admitted in equal numbers to the other societies for the formation of a mixed board, which was to deal with the most serious matters and of the greatest interest. This board had immense privileges: it chose for itself the judges;

of the Spanish translation. Since this and other secret societies are not discussed here, except as far as Spain is concerned, we refer in all other respects to the work cited.

The carbonaries do not call themselves *brothers* like the *Masons*, but rather synoprime, and it suits them, so that they *empress those* they take on their own. presented the candidates for the vigilance commissions and for the formation of the council of war, the political leaders, military commanders, etc., etc.

"Then, and only then, were the *Carbonarii* initiated into political business; but very soon new treaties and accommodations were made between the *Masons* and the *Communards*, and the latter, who had forgotten neither their defeat, nor those who had caused it, demanded the destruction of the *Carbonarii*. The *Masons* consented to it, sacrificed their own auxiliaries, and to destroy them they availed themselves of the aid of the *Europeans*, of whom we must now give some idea.

"In addition to the purely Spanish societies, or rather

naturalized, of which we have already made mention, the Peninsula, which had become the refuge of revolutionaries from all countries, saw reproduced in its bosom other exotic associations, entirely composed of foreigners, of which the *Rulers* made use to obtain the end they had proposed to themselves. In the first class of these associations it is necessary to place the pretended *European Society* or rather, the *Society of the regeneration of Europe*.

"General Pepé, fleeing from Naples, arrived in Barcelona, and immediately presented to the Great Liberal East a plan to *regenerate Europe*. The discussion of this project occupied many sessions. The Grand Orient seemed to approve of its basis; but having reproached the General with some newspapers for having cowardly abandoned the position of Antrodoco, and accepted some graces from the Prince Regent, the Grand Orient feared to compromise itself, and abandoned Pepé and his project. The latter, despairing of obtaining in Spain what he desired, tried to seek his fortune elsewhere, and left for Lisbon and London in the hope of being better received there. Alas, although he abandoned his first asylum, Pepé nevertheless left in it companions of his fortune and principles with the special mission of propagating his ideas and of establishing in Spain the *European Society*. The members of the latter sect had a kind of affection for the *Communards*, by the mere fact that Pepe and his supporters had been rejected by the *Masons*, which was enough for them to obtain in Catalonia the protection of the former, and for D. M. and M. G., (1) principal chiefs of the *Communards*, to be their apologists.

"Under his auspices the *Europeans* in Barcelona laid the foundations of their existence; and their society became very numerous, reinforced by all the Italian refugees, who had abandoned the *carbonari- mo*. Their manifest leader was the Piedmontese lawyer Prina, to whom all the generals of the same nation gathered. But the *Europeans* were always from the beginning like mercenary troops, who marched in pursuit of the two dominant societies, according to the degree of favor they enjoyed with each of them.

"When all the sects gathered together to destroy the *Carbonarii*, this delicate commission was entrusted to the Italians, who carried it out with all their characteristic shrewdness. They began by corrupting with money the chiefs who enjoyed the most influence among them (*the Carbonarii*), then they stirred up discord among the other members, or did so much that the sect was dissolved; so that its members went to reinforce the ranks of the other societies.

"The *European* association was still working in the month of August 1823; and at the same time it is known that there was also in Barcelona another Italian club directed by the Neapolitan ex-major Horacio D'Atellis. This one, accustomed to intrigue, astute and shrewd in the extreme, an eloquent writer, was in truth more fearsome than all the *Europeans* put together. He was a declared enemy from the beginning.

(1) Diego Mejia y Gutiérrez? pious of General Pepe, ridiculed him in a thousand pamphlets, and discredited him entirely by publishing the *Ottimestre* or history of the revolution of Naples, an infamous work full of republican venom. D'Atellis, at the head of his lodge, put himself in communication with the societies of Genoa, Geneva, London and Edimbourg, and this lodge would have become the most dangerous of all those of Spain, if it could have succeeded in being recognized by the Grand Orient. Seeing all his efforts useless, burdened with debts and crimes, D'Atellis became the agent of *Freemasonry* and *Carbonariism*, and was finally thrown out of Barcelona by common consent of the two sects.

"The *French Association* was formed in Madrid under the auspices of the Great Spanish Orient. The names of all its members are not known; they were, however, all persons who had lost their honor, credit and fortune, or who, finding themselves persecuted and threatened by the sword of the law in their country, had abandoned it and taken refuge in Spain to wage a cruel war against their homeland. The Spanish constitutional ministry made use of them to prevent the attacks

of those who threatened them.

"Among these conspirators was a certain Ch... who had the most atrocious calumnies printed in the liberal newspapers of the time against the august family of the Bourbons of France. The grotesque detachment that appeared on the Bidasoa as soon as it was known that the allied army was going to enter the Peninsula, was largely composed of individuals of this association. But it had been a long time since the central club of these traitors had been in Bilbao, protected by the superior constitutional authority, who had received the order to facilitate and procure the greatest possible extension.

"The association led by an ex-colonel, known by the assumed name of Legras, had numerous relations in France, from where he drew considerable sums, and from where he brought uniforms for a squadron of hunters. It is believed that this association was in direct contact with a regulatory commissioner in Paris, and that he maintained maritime relations on the coasts of Normandy. It also had in Barcelona an agent named M. Pi. ex-Navy officer. The latter was reputed there as an employee of the French police, but he was soon given all confidence; for the Grande Orient Liberal had ordered him to be assisted in all his operations.

"The patriarch of Freemasonry, one of the first Spanish revolutionaries, flattered himself to obtain the most complete triumph for the cause of the conspirators, by the ease with which he could throw the fire of discord in the South of France, and for this purpose he established correspondence clubs with the principal cities of the frontier."

So much for the article in the *Biblioteca de Religión* regarding the carbonarii and the Spanish secret societies of that time, as this concludes the series of its important revelations.

The carbonaria was not completely suppressed in Spain with the entry of the hundred thousand sons of St. Louis, because it was sustained in Catalonia under the protection of the French garrison. The conspiracies discovered there by the Count of Spain in 1827 and following were the work, more than of the Freemasons, of the Carbonari, who also had the

greater part in the slaughter of the religious, the burning of the convents and horrible reprisals against the prisoners of the cindadella. The Freemasons as more enlightened and humanitarian always leave these disgusting atrocities in charge of the carbonarii, or at most they pay them and incite them to do them, because their *enlightenment* and *philanthropy* prevent them from taking too active part in such brutal acts, which, sometimes, according to them, are nothing more than *reliefs of the oppressed people*.

§ XXXVIII.

Loss of America: influence of the secret societies in it

The evil part that American Freemasonry and its deputies had in the uprising of Riego, and in those of almost all our colonies, has already been consigned. Let us see what part they played in the complete loss of these.

As if the disastrous action of the liberal secret societies were not enough, Ferdinand VII and his partisans also wanted to get into conspiracy there. To save himself from Napoleon, Charles IV had planned to withdraw to Mexico: Ferdinand VII tried to do the same in 1820 to get rid of the liberals. For this purpose he wrote to the virey Apodaca, and the latter prepared the *official* farce of the uprising of Itúrbide, which was so costly.

Itúrbide was a realist, but he was indicted for robberies and crimes he had committed in the Bajío. He was entrusted with the safekeeping and custody of 800,000 duros from the Philippine trade, as a means of providing him with the resources to pronounce himself against the Constitution. Itúrbide, shortly after leaving Mexico, instead of shouting "¡muera la Constitución!" began to shout "¡viva la independencia!"

To replace the virey Apodaca, the American deputies here succeeded in sending *Brother* O'Bonojú, whom we have already seen persecuted and prosecuted as a Freemason. The American deputy Miguel Ramos Avispe, known as such, praised himself shortly after having obtained this appointment from his *brothers* Jos. doceañistas (1). The object and the means are easy to know.

Arrived O'Donojú to Mexico, invested with the employments and functions of General Captain, Governor and Political Chief, he consummated in brief days the work of Iturrigaray and Riego. So that he brought Vera Cruz he put himself at the mercy of the insurgents, ordered to open the doors of the city, and gave a proclamation, "whose content clearly indicated the disposition and spirit of this general pure to *commit the highest treason* and perfidy, that he did not take long in consummating" (2). In effect, he made a crazy agreement with Itúrbide, expelled the European battalions from Mexico, dissolved the loyal militias that still existed, and was not ashamed to occupy the second place in the *sovereign junta* established in Tacubaya.

Presas says almost as clearly that it was worth money to him (3): "From the consequences that were later seen, it must be inferred that in order to carry out all this he had been made some *offers of convenience and particular interest, which perhaps he had already stipulated with the American deputies in the Cortes of Madrid*".

It turns out that the American deputies, almost all of them known as Freemasons, bribed their fellow liberal employees before they left Spain (4).

(1) "*The same Arispe published it in a pamphlet dated March 18, 1822. This Mr. Arispe, as a reward for this bribe, and other similar services, became Minister in Mexico,* .

(2) PRISONERS: *Fair trial* p. 96.

It is a pity that the Mexican Spaniards did not do with him what the Cubans did with Dulce, even more of a Freemason than O'Donojú.

(3) PRISONERS. *Fair trial*, p. 98.

(4) It was precisely the same as what is happening now with respect to Cuba, about which we should not *yet* say what we all already know. In due time it will be said.

Gathered, the loyal troops by D. José de la Cruz, in small

numbers, were besieged and forced to capitulate by the traitor D. Pedro Celestino Negrete, *who had been of the Royal Spanish Navy* (1) and went to Itúrbide.

To complete this picture, we need only mention the famous *Ayacuchos* (2) who left such a *glorious* and pleasing memory for Spain in South America. Upstart officers, full of pride and fatuity, "these *pretended reformers* crossed the seas and wishing to arrive before and before the end of their illustrious career, when even by their few years and inexperience they did not have the necessary aptitude, they *completed themselves*, and usurping the highest prerogative of the sovereign, deposed and threw out of his preeminent post the virey of Lima, D. Joaquin de la Pezuza. Joaquín de la Pezuela, placing in his place on January 29, 1821 Lieutenant General D. José de Laserna (3)."

He had the ability to displease the loyal Americans, he clumsily disbanded some regiments that had fought heroically, among them the first of Cuzco, and soon after those wise military men were defeated in Ayacucho, leaving a mistaken reputation for loyalty and disinterest.

The Count of Spain, in a reserved letter addressed to Calomarde, told him that it was necessary to distrust the soldiers who had recently come from America, who had brought from there a lot of money, but very little honor (4).

Espartero and Maroto were of the number of those officers.

When in 1843 the country revolted almost en masse against the unfortunate regency that overwhelmed it, it was designated with

(1) Being a sailor, he was almost certainly a *Mason*.

(2) See the political newspapers of 1843 and the magazines, all full of opprobrium against the so-called *Ayacuchos*.

(3) *Fair Trial*, p. 72.

(1) In order not to interrupt the chronological order of events, the insertion of this interesting unpublished letter is left for the appendices.

The name of *Ayacuchos*, not only to the military chiefs defeated in *Ayacucho*, who almost all belonged to the progressive party and supported Espartero, but also to all the supporters of the latter, even though they were not military men and had not been

in America. The newspapers were unleashed in invectives against them, and the qualification of *Ayacucho* was so unpleasant and hateful, that the same ones who could not deny having been in that action, could not bear such a nickname, the most infamous that ever existed in Spain.

No one has wanted to display this *sambenito*.

§ XXXIX.

Royalist conspiracies: plan ele Vinue- sa: the garerrillas: regency ele Urgel: .Tanta apostolic of Galicia.

Abandoned by all, Ferdinand VII had had to swear the Constitution by force, pronouncing those famous words: *Let us all march, and I the first, along the path of constitutional duties*. He did not intend to comply with it, nor would the discontented have consented to it, nor was the conduct of the liberals such that the King could resign himself to be quiet and put up with it. The liberals blame the King and the royalists, the royalists blame the liberals and the secret societies, and I blame one or the other; for all of them did worse and worse, and inexorable history now describes the one as a fool and the other as a knave.

The royalist conspiracies in the space of those three years were innumerable in the provinces, since it was a question of igniting the civil war and destroying the liberal army revolted by the lodges, fighting it by means of the armed paisanage in guerrillas as against the French.

The enterprise was terrible and grandiose: it was the struggle of the countryside against the cities, of the peasants against the uprising soldiers and their Freemason chiefs, of religion against indifferentism and impiety. Unfortunately,

many of the chiefs who led those bands of peasants and highlanders full of faith, had less faith and worse morality than the liberal military and the declamators of lodges and patriotic societies in search of destinies.

This chain of conspiracies and their results are not our object, much less the narration of their vicissitudes, victories, raids, disasters and varying fortunes. But it is worthwhile to study the series of court plots and the maneuvers of the main royalist agents, who in a more or less covert way were the focus of all those continuous flames. It would be absurd to suppose that the guerrillas were the offspring of secret societies of the royalist party. The hatred against the Constitution was general in all the provinces of the North, from the mouth of the Ebro to the mouth of the Miño; and the liberals were making it greater every day with their excesses and continuous insults to religion and its ministers. After that first moment of stupor that always comes after great catastrophes, the defeated began to think of rising up against the victors, who filled them with insults and divided the spoils. It happens to the people as it happens to travelers surprised by thieves on a road: they let themselves be meekly tied up without resisting when they could have done so, and then, after being tied up, they begin to think of escaping, while the bandits quarrel and share the prey. Such was what happened to the royalists in

1820. Without weapons, without resources, without discipline, full of belated courage, tired of suffering beatings and insults in the name of freedom, they launched themselves against the liberals, that is, against the army and the politicians of the cities, with the same bravery they had used against the French: perhaps they would not have triumphed without the help of the French, as our fathers did not triumph without the help of the English and the Russians.

Leaving aside, then, all this part of the civil war, alien to our purpose, let us look at the royalist court conspiracies and their secret centers, as opposed to those liberal mutinies, children of the lodges and secret societies where they were hatched.

1 . * palace conspiracy: that of July 8, 1820.

Several dependents of the Palace, in agreement with some of the Corps Guards, formed an ill-advised conspiracy to prevent the meeting of the Cortes on Sunday, July 9. The guards of the Corps tried to leave their barracks on horseback, carrying a white handkerchief tied to their arm: their object was to march to the Palace to place themselves at the King's orders, and in union with several other conspirators who would go to the Park, to set the Monarch free. Having opposed the departure of the sentry of standards, they assassinated him. This produced confusion and uproar, the militia patrols were redoubled and the conspiracy was aborted, and it turned out that nobody had done anything, as always happens in those cases, when crazy projects go wrong.

With this project coincided the determination that the King should leave Madrid and go to Old Castile, in which a Secretary of His Majesty named Domingo Baso y Mozo and an altar chaplain named José Manuel Erroz were working. Baso left Madrid in a carriage and, arriving at Dai- miel, where Mr. Pedro Agustín Echevarría, a former

Minister of Public Order (i), told him that the King was coming after him and it was necessary for him to take command of the troops of Jos towns through which he was going to pass. When this monstrous conspiracy was discovered, Baso and Erroz were imprisoned and died in the castle of San Antón de la Coruña, as we will see later.

2 .^a palace conspiracy: that of Carvajal.

The conspiracy to avoid the meeting of the Cortes was followed by another one at the time of its closing, on November 9. The King, encouraged by the clique, named Captain General of Madrid D. José Carvajal, without the consent of the Ministry. Having presented himself to take possession of his post, Vigodet, who held it, refused to hand over the command, as long as the minister did not endorse the decree.

Madrid was in an uproar at the news of that coup d'état: the lodges threw their proselytes into the streets, the patriotic societies stirred up the spirits. The permanent commission of the Cortes, presided over by Muñoz Torrero, pretended to be embarrassed by the mutineers, although deep down it and the Ministry were happy about the mutiny and secretly encouraged it.

The King had to confess that he had been deceived, and banished the Count of Miranda, his chief steward, and his confessor D. Victor Damian Saez. He made the King return from the Escorial and entered Madrid crestfallen and trembling, and while the troops were parading in front of the royal fortress, Freemasonry made him witness one of those scenes that preluded the march of Louis XVI to the scaffold. They raised on their shoulders a soldier and a clergyman, a man and a woman, who showed the King the book of the Constitution, kissing him and threatening him with it. Immediately they presented him with the son of Lacy, salutation of the King.

(1) The one who uncovered the above-mentioned conspiracy of the Levante coffee.

giving him great applause and shouting: *Live, avenger of his father!*

The Queen withdrew in tears and fainted; Ferdinand, full of anger and horror, kept that insult in his breast.

That such outrages were promoted by the Freemasons, is clearly stated by the Marquis of Miradores (1) and by all those who reached that time. But the most famous thing of the matter is that the communards said it later when on December 30, the authorities forcibly closed the two cafes of Malta and the Fontana de Oro, and dissolved the patriotic societies that were shooting in them. He represented to the King the café of Malta and regretted having innocently contributed to *the last farce of the month of November* "event".

memorable in which the sacred cry of the *homeland is in danger* was so audaciously abused, and in which our credulity and our *patriotism* were surprised to the *grave detriment of public tranquility*.

3.^a palace conspiracy: the Vinuesa conspiracy.

- On January 21, 1821 the Chaplain of Honor D. Matías Vinuesa, commonly called *the Cura de Tamajon*, was imprisoned. It was found among his papers and written in his own handwriting and with amendments, a *plan to achieve our freedom*, which was another counter-revolutionary project as absurd as the previous ones.

"This plan should only be known to His Majesty, the Most Serene Infante D. Carlos, the Duke of Infantado and the Marquis of Castelar. *Secrecy and silence are the soul of great enterprises*. The night that this plan is to be verified, His Majesty will summon the ministers, the Captain General and the Council of State, and, being already pre-arranged, he will call the ministers, the Captain General and the Council of State.

(1) *Apuntes histórico-crílicos* pag. 73. "The lodges met and taking advantage of such a favorable occasion they put in movement all their agents".

When they come, a party of guards of Corps will enter, directed by Mr. Infante D. Carlos, making that S. M. leaves the room in

which they are all reunited, in which they will be guarded. Immediately the Infante himself will go to the guards' quarters and will order the arrest of the guards who have little affection for the King. ⁷The Duke of Infantado is to go that same night to Leganés to place himself at the head of the battalion of guards there, taking in his company one of the chiefs of the said corps. At twelve o'clock at night that battalion should leave there and at a little after two o'clock it should enter this Court. The regiment of the Prince, *whose colonel must be in good sense*, will agree with the Duke of Infantado, and at three o'clock in the morning troops will leave to occupy the main gates of the Court. At half past five the troops and the people should begin to shout *long live religion, long live the King and the fatherland, long live the Constitution...* '.....' "

These petty and ridiculous details were followed by many others of the same kind, about the way in which the Constitution was to be burned, the tombstone was to be thrown away and other similar things. Nothing was foreseen about the resistance of the rest of the garrison, nor of the artillery park, nor of the militia. It was taken for granted that they would all allow themselves to be seized like lambs, that the troops would leave Madrid for the provinces and that the whole army would come with them. It seems incredible that so much delirium and so much unpredictability..,

Vinuesa, a prisoner, challenged the judge on the grounds of his jurisdiction. The newspapers unleashed infamous invectives against him and his family, slandering him in his private life in the disgusting manner with which the revolutionary journalists of all times, always filthy and deceitful, have used and usually insult priests and their relatives in such cases, and even for no reason at all.

Moreover, the prosecutor, failing in his high and sacred ministry, incurred in the inhumanity of the revolting prosecutors of that time, by printing his accusation when the case was still in summary proceedings. This act of legal iniquity may seem impossible, and no one would believe it now, nor would I believe it if I did not have in sight the printout with the signature and seal of the prosecutor (1); so ferocious were the corrupt

curial corruption of that time!

The unfortunate Vinuesa defended himself "as best he could by publishing another print dated March 27, 1821 (2). There he vindicated himself of the charges of ambition, greed and incontinence with which he had been denigrated in the press and in *songs that were sung in the streets and under the bars of his prison*, but instead of responding to the political accusations against him, he shut himself up in a mysterious silence, worse than the prosecutor's accusation. "My conduct, then, can be considered under two aspects, political and moral. In order to my political conduct in the present circumstances, the judge, appointed to my cause, is hearing the case, and the public, which relies on his lights, must abstain from pronouncing his decision in advance so as not to be exposed to error". For this it was better to remain silent. Reason was excellent, but it was of no use against the language of passion, and not denying the fact, nor attenuating it, but avoiding it altogether, was equivalent in the eyes of the ill-prepared public to a tacit confession of the aborted conspiracy.

This was followed by an excerpt from the list of his merits during the War of Independence, during which time, as Cura de Tamajon, he rendered many services to the national cause, for which the Piey rewarded him by making him Chaplain of Honor and Archdeacon of Tarazona.

(1) "*Acusación fiscal puesta en setenta y dos horas por el promotor nombrado de Oficio para la primera instancia en la causa de D. Mallas Vinuesa etc.* Madrid: Vega's printing house: 1821." L'n pamphlet in 4.º of 24 pages. It is signed by Doctor D. Tibureio Hernández.

(2) *Manifiesto of the*. Alalías Vinuesa, Chaplain of Honor of S. M. to vindicate his moral conduct from the slanders with which he has been publicly infamed. Madrid 1821: Burgos printing house: a 12-page pamphlet in 4.º.

The judge sentenced him to ten years imprisonment, a barbaric and exorbitant penalty, since it was a frustrated crime and an attempt, which had not gone beyond a written project, and in which no accomplices appeared, without which there is no conspiracy.

But the hyenas of Freemasonry and the patriotic societies needed blood, and since the judge would not give it, they drank

it themselves. The City Council of Madrid, more murderous than they were, removed the prison guard from the invalids and put in national volunteers. All Madrid knew that the Curate of Tamajon was going to be assassinated. In the Puerta del Sol his death was agreed upon in the midst of a dreadful shouting and a scene of cannibals: it was postponed for the afternoon and *the authorities did nothing*. The assassins gathered slowly, without anyone opposing them; they went from the Puerta del Sol to the prison; the nationals chosen for this case, made the farce of firing their rifles in the air, and, entering the prison, they entered the dungeon, broke the priest's skull with two hammer blows and stabbed him with seventeen stab wounds (1).

In the fountain of Relatores Street, next to the *Corona* (or clergy) Prison where the murder was committed, and which today is called *Progreso*, the assassins washed the hammer, paraded it in triumph, and then took it as an emblem, putting all the exalted liberals one by the handle of their canes; Masonic allegory. at the same time as a reminder of the murder of the priest of Tamajon, prelude to Jos horrible committed later by the commoners Mina, Roten. Mendez Vigo and Riego himself, in Catalonia, Galicia and Andalusia.

(2) Judge Arias had to escape. The assassins invaded his house and mapped his family.

Martínez de la Rosa and Toreno abhorred that assassination in the Cortes, as they did later in 183 the assassination of the friars. Romero Alpuente applauded and defended it in the Cortes, supporting Golfín and Moreno Guerra.

But it should be noted that the authorities were more guilty of that crime than the communards: the authorities belonged to Freemasonry, the assassins to the communards.

4 .^a palace conspiracy: that of the Corps Guards.

In all conspiracy projects, the loyalty of this body and its adherence to the King was always counted on. In truth, this was its mission. The King was publicly insulted in the streets whenever he went out for a stroll, and his escort, far from being able to prevent it, was also the object of derision and continuous denigrations. These rose of point when Vinuesa's project was

disclosed that counted on the guards. The King complained to the City Council, on February 4. This one sent an alderman with some of police to prevent the insults to the King when he left the Palace the following day; but the nationals and the scoundrels paid by the clubs made so little attention to the alderman and the guard, that, of attempt, and more than ever, they burst in insults and threats, according to the instructions given by the commoners that financed and directed the function.

Some of the guardsmen who were there got excited, pulled their swords, and the nationals and the peseteros fled in panic, because it was not a matter of receiving a knife for four sad reales. A militiaman was wounded and the poor alderman was run over, first by the rioters and then by the guards.

A pretext was taken from here against them and the "dissolution of that corps was agreed upon. The barracks were surrounded by artillery and troops and they were forced to capitulate, leaving with their swords only to the buildings where they were arrested. The King refused to sign the decree of dissolution, and the commanders demanded that the delinquents be tried and not the whole regiment be punished for the outrage of a few hot-tempered youths. Such a reasonable observation was of no use, because it was supposed that there was a conspiracy although this was not true, and D. Cayetano Valdés, resorted to the usual spring to convince the King, telling him that if he did not do so, the exasperated people would rush against him to greater excesses. To this incantation, Fernando had, as always, to lower his head.

The guards who had stabbed the rioters on February 4, were put in a convent and charged. There they were still imprisoned at the end of August, when the communards tried to assassinate them. On the occasion of some illegal appointments made by the King, new tumults were stirred up. The club of the Fontana de Oro (*the friends of order!*) called upon the associates to assassinate the guards and a painter condemned to ten years in prison for conspiracy, like Vinuesa. This time the guards did not shoot in the air, and Morillo's firmness soon dissipated the riot.

Having seen the failure of all those crazy projects, having dissolved the regiment of the Guardia de Corps and having made the other corps of the Royal Guard an object of distrust, the clique thought of larger projects outside of Madrid, knowing, although late, that a coup d'état at the Court was not enough to put an end to the revolution. Great discontent reigned in all the provinces of the North of Spain, and not a little in some of those of the center. The mutinies, the continuous insults and beatings, the charlatanism of the political idlers, the rabid employeeism of the disinterested patriots, the scandalous thefts and squandering of ministers and the subordinate authorities, the struggles of the nascent parties, the struggles of the newborn parties, and the lack of a political party in the provinces, the struggles of the nascent parties and of the sects and secret and rival societies, the general unrest and hardship, greater than in past years, had produced in a few months fear in good men, and disenchantment in not a few, deluded for lack of talent. Added to this was the discontent of the exempt provinces because of the violation of their privileges, and that of the clergy because of the measures taken against it. The yellow fever that ravaged the coast, the famine and the drought increased the unrest, and, as happens in such cases, and in the exaggeration of the parties, the government was almost blamed when it did not rain at its usual time. Then it was agreed to revolt the northern provinces, taking advantage of that general displeasure and the guerrillas that were already swarming in some places. But these were not the offspring of secret societies, since the royalists were not very adept at *paramañas*.

Ugarte, the *Philorussian*, of whom we have already spoken above, received for this purpose the commission and the millions of Ferdinand VII, and it must be confessed that he proceeded with great skill, for in the year after the promulgation of the Constitution, royalist parties were springing up everywhere. The royalist writers did not deny the influence of Ugarte in the uprising of these, but some spoke of it more or less explicitly, and others came to confess it in the fact of defending Ugarte from the charges of embezzlement of funds, since it is certain that the nascent parties, as a rule, lacked everything, even ammunition and weapons.

Presas, in the biography or caricature of Ugarte, inserted the following edifying paragraph, after narrating his departure from the Alcazar of Segovia, where he was imprisoned for other concussions at the outbreak of the revolution of 1820.

"Ugarte (1), released, took little time to return the grace of the King, who, as we have said, commissioned him to increase the numbers of the so-called royalists. To this end, he established the plan to follow up on the correspondence

(1) PRESAS: *Pintura de los males etc.* pag 126. with various subjects from some provinces, who secretly supported the project of reestablishing absolute government, *secret boards* were formed at different points, which received Ugarte's warnings and orders, and these were executed as soon as circumstances permitted.

"D. Santiago Gómez de Negrete, at the time Intendant of Majorca, and D. Juan Agudo Muzquiz, Administrator of the customs of Valencia, were in the Court their main agents, by whose hand were distributed the funds that Ugarte gave them and of which Muzquiz cut off enough quantity to play *to the mountain*, as we saw it (1): with which effective and powerful means they managed to make a great number of proselytes and to form a numerous or imposing party. Ugarte was not content with working in Spain, but he extended to Paris the plan of his operations, for which he sent D. Cecilio Corpas, who shortly before had been imprisoned for crimes of great importance in one of the castles of the square of Badajoz (2)".

6 ...' palace conspiracy: that of the Royal Guard.

Presas continues his previous narration saying (3): "As soon as Fernando saw that this powerful faction was secured, he judged that with it he could now undertake the project that, once realized, would free him from the oppression in which the liberals had him. He ordered, therefore, with great reserve, that a large part of the corps of Spanish Royal Guards, who were attached to him, should secretly join the other supporters who were to be in the Prnal site of El Pardo, two leagues from

Madrid, and that from there they should come to beat the nationals who were guarding the Court.

"The advisers of this company were so well paid for the wisdom with which they had combined it, that they did not even re-

- (1) If Presas *saw* Muzquiz play, he must not have been far from the joint.
- (2) We will discuss the vindication of Corpas later.
- (3) *Painting etc.* p. 126.

348 They even doubted their happy success (1), since, to celebrate their victory, they were prepared with all the servants that existed inside the Palace to go out in great gala and even the horses that were to be harnessed to the carriages were richly harnessed (2). July 7, 1822 arrived, which was the appointed day, and all the defenders of the cause of Ferdinand, who were in the vicinity of Madrid, gathered at the Royal Siege of El Pardo captained by ignorant and cowardly leaders, who managed to introduce them at different points in the capital, where they were entirely defeated."

This narration is very inaccurate: later we will see a better one, made by a commoner, describing the various intrigues that took place.

7 .ª conspiracy: Junta Apostólica de Galicia.

After Coruña was pronounced and when it was known that the column of Acevedo was coming to Santiago, the Count of San Roman called a meeting in the City Hall, which was attended by two canons. One of them was the Administrator of the King's Hospital, Mr. Manuel Chantre, who urged everyone to defend the King and Religion, offering the general *the protection of the Holy Apostle Santiago* (3). The Count must have had little faith, when instead of waiting for Acevedo, having forces equal to those of the latter, he fled, abandoning Santiago: and with him also fled the Archbishop, the canon Chantre and the bookseller Manuel Freire Castrillon, deputy who had been in the extraordinary and staunch royalist.

Refugees these and several other realists from Galicia

(1) This has always been the character of the realist party.

(2) This is just one of the many little words that Presas welcomed without criteria: they were not there for that on the 7th.

(3) Captain Urcullu in his *Relación histórica* makes a bloody caricature of Chantre and Freire. On page 62 he says "On the day (1820) Freire fugitive blows from a corner of Portugal the fire of discord with his friend Canon Chantre".

Within Portugal, they established a board that was called *Apostolic*, either because it was placed under the protection of the Holy Apostle, patron saint of Spain, or because the liberals gave it this dictate, according to others.

The Marquis de Miradores says in his *Historical Notes* the following that in my opinion all other historians have copied from him (1). "In the month of January, 1821, the famous *Junta, Apostolic*, at whose head was an adventurer who claimed to be called *the Baron of Sancti Jaanni*, the other individuals being known fanatics and enemies of the reforms, was learned in Galicia."

There is hardly any more news about this Junta. What the Marques de Miradores says is not entirely true. José de Castro was not an adventurer, but a well-known person in Galicia. He raised a party in the vicinity of Celanova, and, having been defeated and imprisoned, was executed in La Coruña; in which *he was fortunate*, because he was finally able to receive the sacraments, which did not happen to the other prisoners killed later in the castle of San Antón, with whom he would undoubtedly have perished.

The *Baron of Sancti Joanni* (2), that is, D. José de Castro, was neither of the so-called Apostolic Junta, nor did it go with him, since the Royalist Junta of Galicia was in Portugal. Later on, in that province, Mr. José Ramón Abuin rose up at the beginning of 1823, and, after several fortunate incidents, he was finally defeated, imprisoned and executed in Lugo on March 15th.

The submission to the Regency of Urgel was made on behalf of the Junta de Galicia by Mr. Ramón García, as *president of the Apostolic Junta*; a remarkable thing, since it is the only time this title is found in a document published by the royalists themselves. In the other boards there has been no

(1) *Notes*, p. 81.

(2) *Funeral oration that... for the royalists of the Council of Huron said D. Juan Claudio Denis*. Santiago, Montero's printing house. 1824.

It was not until the present that they themselves were called

Apostolic, although the liberals called them all by this name.

8 .ª conspiracy: Royalist Junta of Bayonne.

General Eguia managed to escape from Majorca taking a risk in a fishing boat, and fighting with great difficulties he was able to reach the beaches of France. Arrived there, he marched to Bayonne, where many fugitive royalists joined him, and during the summer he was joined by some others in Bañeras de Bigorre where there was a large gathering of emigrants at whose head the old general put himself. The famous Junta of Bayonne was thus constituted, to which belonged, besides the latter, the Bishops of Pamplona and Tarazona (the latter Inquisitor General), O'Donnell and the General of the Capuchins. The liberals gave mainly to this one the title of *Apostolic Meeting*, as for nickname, but the Meeting never used it, neither the royalists, they called it this way.

Those of Navarre and the Basque provinces depended on it, and it also had large intelligences in Aragon and the mountains of Burgos. The members of the Navarre Council were Mr. José Joaquín Melida, abbot of Barajoain and later canon of Zaragoza, Mr. Benito Eraso, Mr. Joaquín Lacarra, canon of Pamplona, Mr. Juan Villanueva, retired lieutenant colonel in the same city, Mr. Manuel Uriz and Mr. Santos Ladrón, retired lieutenant colonel in Lumbier. "These held from January to December of 1821 many meetings and reserved sessions in the house of Domingo Ulibarri y Martínez, all aimed at preparing and arranging the necessary things for the general uprising of this kingdom and the Basque Provinces" (1).

(1) *History of the war of the royal division of Navarre against the intruder system...* by D. Andrés Martín, parish priest of Ustarriz. Pamplona: Sadea's printing house 1820. A volume in 4.º of 286 pages: pag. 17.

The uprising that they made at the end of that year failed, because the sanitary cordon prevented the passage of weapons and ammunition, so that in the action of December 25 of that

year (1821), the parties were dispersed in Larráinzar.

9 .* conspiracy: the Regency of Urgel: 1822.

The guerrillas had just taken a great increase in the month of June. Quesada had begun a new campaign in Roncesvalles, and in a few days he gathered 1,500 men. On the 21st of the same month, the various guerrillas of Catalonia gathered together and stormed the square of La Seo de Urgel, with *Trapease*, unarmed and holding a crucifix in his hand, at the head of all of them. The garrison was shot in cold blood in Olot: neither one nor the other gave any quarter.

On August 15, the Regency was installed in Urgel, composed of General Baron de Eróles, the Marquis de Maílorida and Bishop Creus. Considering the King captive as when he was in France and the liberals as Frenchmen, they established that Regency as a center of action for all the royalists of Spain, against the government of Madrid. It was not, therefore, the Regency a secret society, and from the moment of its installation the government boards, that the liberals called *Apostolic*, were submitted to it and already had a public and authorized character.

The Junta of Bayonne recognized the Regency on September 25, 1822, and so did those of Vizcaya, Navarra, Sigüenza, Burgos, Aragon and others of lesser importance. That of Sigüenza, which lasted only a short time, was composed of Abellan, Gamboa and Zafrilla (1).

Alarmed by this simultaneous and organized uprising, the Liberal government, under the orders of

(1) EGUILAZ. *Apologetic discourse on Spanish loyalty*, p. 54. Mataflorida gives as President Mr. Felipe Leinus de Zafrilla and secretary Mr. José Palafox.

Mina, an army of 20,000 men. The horrific murders, looting and burning of entire villages that he did, shudder. In spite of this, 600 royalists detained him for 74 days, until, without food or ammunition, they made a desperate departure in which many died, but most were saved. Three months were

spent by Mina with 20,000 men in taking a place that *Trapease* took in three hours! (1) The Regency, which had left Urgel on November 10, settled again in Puigcerdá, where it opened a loan of 80 million, mortgaging the ecclesiastical subsidy; but also attacked at the point where it had taken refuge, it entered France on the side of Perpignan and concluded its existence on December 7, 1822.

Mina assures that he took the papers of the Regency of Urgel; but even in this he was pursued by misfortune to make his veracity look bad, because the Marquis of Mata-Florida, resentful - with the French government, with Eguia, Quesada and others, who had hostilized the Regency almost more than Mina, published a catalog of the important documents of the 26 bundles of papers that he had in his possession, which formed the archive of the Regency (2).

The reading of this catalog is highly *edifying* and curious. It is clear from it that the realists were so di-

(1) Mr. Marqués de Miradores (*Apuntes* pag. 162), describes Mina as *skilled and intrepid* in these operations; but he was neither skilled* nor intrepid, since some other liberal writer accuses him with more reason of clumsiness and cowardice. Carnerero in his *Me' morias contemporáneas* (page 284 of the 1838 edition) after calling the journalists who praised Mina at the time as *liars* (in good terms), adds: "The sublime or superior aspect of the event consisted in the blockade of Urgel after the withdrawal of the Baron d'Eróles to France, and in the *voluntary evacuation* of the forts by the besieged, after they lacked supplies, without the besiegers objecting. Mina's promises in Catalonia can be measured on the same scale. A large part of the available forces of Spain were under his orders, and he did not want to undertake any operation until he was sure that he would not experience any setbacks. By obtaining this certainty he perhaps lost precious time."

(2) See appendix.

The Marquis of Mataflorida complains of the intrigues of the Junta of Bayonne against the Regency, and that the emissaries of the latter tried to assassinate the Regents and bury them in the Regency's grave. The Marquis of Mataflorida complains of the intrigues of the Junta of Bayonne against the Regency, and that the emissaries of the latter tried to assassinate the Regents and bury them in the pits of the castle (1). In France they also persecuted him and tried to assassinate him several times, and

he puts the Archbishop of Valencia as a witness of it and of the works that he went through for this reason (2).

Eguia was Ugarte's agent, whom the royalists distrusted and rightly so. In a letter dated July 28, 1822, Morejon lamented that Eguia trusted Ugarte too much, and added (3). "I cannot forget that Ugarte is the first origin of our evils, and since he has been made to mix in business, he will finish with the Royal family."

The following paragraphs show that the royalists, in their secret relations, management of wealth and matters of command, were more or less the same as the liberals.

"The relation of these steps announced to the Marquis of Mataflorida the imprudence with which everything was being conducted and that the publicity was to produce the effect of compromising His Majesty, especially knowing that Eguia was in the worst state of ability, that those around him did not think like true royalists, that they did not want to use their money in defense of the just cause, that Eguia, lodged in a small room of a bakery in Bayonne, did not want to give audience to anyone, except in front of the baker, a woman very appropriate to publish everything, because they had made him believe that with the cries of this woman in any trouble would save him-".

(1) Legajo 18. This assassination project was plotted by the royalist Mr. Pedro Podio.

(2) File 20.

(3) Legajo 5." al linal.

354 of a poison or a dagger with which they had threatened him."

From this correspondence it appears that Eguia, who later showed himself to be so intransigent, was then compromising with the formation of a more monarchical Constitution and with two Chambers; that the minister Villele, enemy of the Regency of Urgel, was determined that the new Constitution be formed for Spain, a plan in which Corbier and Chateaubriand also entered, and in Spain Martinez de la Rosa and Toreno, serving as intermediaries the Count of Fernán Nuñez (Legajo 8.º); that Eguia wasted twelve million in Bayonne and that the baron of Eróles made treason to the Regency, as well as Quesada, who wanted to dissolve the division of Navarre and then abandoned it.

On these things it would be good to have heard Eguia explain himself against Mataflorida, who was not in favor of the Constitution or transactions.

§ XL.

Franco-Spanish Republican conspiracies in 4 821 and 22.

There are some modern writers who blame D. Leopoldo O'Donnelli for the birth of the Spanish Republican Party in 4854. However, if they study it well, they will find a more remote ancestry. We will not look for it in the Union of Aragon, nor in the Communities of Castile, nor in the Germanias of Valencia. The Union and the Communities, were uprisings of aristocratic origin: begun and directed by some magnates dissatisfied with the Monarch, they were soon corrected in the

democracy that did with them what they wanted to do with the King. The royalists did with Padilla in Villalar, what the communards would have done with him one day later: poor Padilla did nothing more than change executioners. The same thing happened to La Nuza: the day he left Zaragoza with the *baturros of the parish* of San Pablo and the lackeys and assassins paid by the solemn rascal of his envious cousin, they aimed at him twice to kill him, according to Argensola: The poor boy, since he was only 26 years old and not fit for the case, found it easier to spur his horse and escape to Epila, where he had a girlfriend, than to let himself be killed by the *unconscious* republicans of Zaragoza and other scoundrels who had gathered there, coming from Teruel and Pedrola. The deputies of the Communities of Calatayud and Daroca, which formed in Aragon a kind of royalist Basque Provinces, with democratic institutions, did not want to take part in that crazy uprising, remained loyal to Philip II and wrote to La Nuza *not to be a fool* (1).

It is very curious to see how the character of the peoples of the Middle Ages has been formed, and how they appear today, with the character they had three and a half hundred years ago. None of those aristocratic-democratic uprisings left any seed in Spain, and we only find some slight sparks in this direction during the seventeenth century, especially in the uprising of Barcelona; But the republicanism of the democrats of the city of Barcelona must not have been very ardent, when they were not ashamed to kneel before Louis XIV, to ask him for protection against their King or Count, and that in passing he would steal a quarter of Catalonia from us, as he stole Alsace and Lorraine. But in the last century, nothing was heard in the republican sense, on the contrary, all the democratic institutions were suffocated.

(1) The letter from the Deputies of the Community of Calatayud told the poor boy almost out of the blue. .

The influence of an exaggerated centralization in the style of France, without the examples of the French revolution

making us think of a republic, since we have seen that the Freemasons themselves were the ones who ordered the suppression in the Novísima Recopilación of our ancient political laws and the mutilation of the Toledo canons relative to franchises and liberties that would threaten the power of the King.

Cadiz is the cradle of Spanish republicanism. In the outrages against the regency, in the proclamation of the rights of man by the priest Muñoz Torrero, in the perjury of the intrusive deputies of those anti-constitutional Cortes where the popular class usurped its rights from others more ancient and respectable than itself, there, there is where our republican party was born, and those who did so are the fathers of the Spanish republic *in fieri*, and of the Spanish-American republics, and the assassins of the traditional monarchy of our nation. And perhaps the ideas of those fathers of the fatherland were different? Well, were not the works of the clergyman Marina and the lawyer Sempere, written with bile and venom against our ancient Kings and full of truncated quotations, of distorted and even falsified facts, the ones that have contributed most to inoculate the minds of the Spanish youth with anti-monarchist, republican ideas?

On the other hand, it is well known that in Cadiz there were already some openly fighting the monarchy, that most of the clubs and lodges of that town suffered from the same, and that Montijo assured Fernando VII in the meeting of Daroca that almost all the liberal deputies were republicans in their ideas and tendencies, and that he himself attended a club held in a cafe, where it had been agreed to kill the King on his return from France and establish the republic.

The conspiracies of the Café de Levante and of Richard were also republican as we have seen, and tended, not only to the dethronement, but to the assassination of the Monarch. Vidal's conspiracy in Valencia ran up against the socialist tendencies, more than republican, of that country; tendencies not very pleasing, by the way, to the opulent Freemasons and

ambitious military men who encouraged and directed such plots.

But in 1820 the republican tendency was already completely marked and was further delineated with the creation of the *comunería*, whose character was republican, as were almost all of its main leaders, principally Pliego and Mina. The efforts of both in Aragon and Galicia for the establishment of the republic in agreement with some French adventurers, are such that they went beyond conspiracies, reaching the point of constituting a sect and secret society.

At the beginning of 1821, while the palacios were forming projects to reestablish absolute government, an adventurer tried to do his business in Malaga, proclaiming the republic. His name was Lucas Francisco Mendiola Barco. I do not know what masonic appellation he would attach to this luxury of names and surnames, with which he concealed the scarcity of cash. The plan was reduced to shouting *¡viva la república!* and joining with a gang of smugglers, convicts and convicts taken from the jails and prisons, to throw themselves on the houses of merchants, landowners and rich royalists. On January 15, the governor learned of this plot and arrested Mendiola, who claimed to be *the tribune of the people* in a proclamation with which he headed his project of the *Spanish Republic*.

This republican or rather *communist* abortion had no consequences, but the communist movement continued to work during that year in the same direction, in agreement with the French republican military and the carbonarii from Italy, so that it was on the verge of triumphing in the middle of 1821.

The points where the republican element presented itself almost triumphant were the same ones where the Masonry had established its principal lodges since the last century; Madrid, Cadiz, Seville, Murcia, Barcelona, Corulla and Saragossa. Now they had there authorities, not only Masonic, but also communal, and therefore republican.

In the month of September 1821, Pliego was Captain General of Aragon. Two French Republican officers were in Saragossa who had had to desert, fearing the punishment that

awaited them for having been discovered to have participated in the secret plot that some military chiefs had hatched there to establish the Republic in France: their names were Uxon and Ciignet de Montarlot (1). They made Riego believe, and it was not difficult to make him believe any exaggeration, that if he came to France with 'some battalions displaying the tricolor flag, they and their friends would make the French army acclaim the republic, so that in a few days he could enter in triumph in Paris, like Napoleon on his return from the island of Elba.

The political chief of Zaragoza, Mr. Francisco Moreda, informed the government of these deals. The government ordered Riego to move from his barracks to Lérida. In the meantime, Riego was establishing towers of commoners in various towns of Aragon. He was returning to Saragossa when he was notified of the order by a cavalry officer sent by the political chief with a detachment. Riego wanted to resist, but the soldiers did not listen to him, and the officer told him that Montarlot was a prisoner, so he sheathed his sword and took the road to Lérida, sullen and crestfallen.

Two commanders of the militia and a few of its officers, shortly thereafter assaulted the town hall, calling themselves the militia and the people of Zaragoza, and forced Moreda to resign. When the rest of the mi

li) Among those shot in Almeria, on August 24, 1824 with the Church, was a French military man named Montarlot, who was titled *President of the Confederation of France*.

licia protested against that outrage, and Moreda was reinstated: it was at the end of October 1821.

The same thing that happened to Riego in Zaragoza happened to Mina in Galicia. The latter had converted the many old m asons of that important region into communards. To satisfy the thirst for revenge that afflicted them, it was necessary to execute several of the first royalists who revolted and others were shipped to the Canary Islands in a hurry on bad ships to save them from the assassins who, feigning a

popular mutiny, tried to kill them all.

Mina was put in charge of the republican projects in Galicia, as Riego was in charge of those in Aragon. The government dismissed him and ordered the brigadier D. Manuel Latre, political chief of the province, to take military command. A large part of the garrison and the militia, complicated in those plots, were in an uproar, Latre was insulted and mistreated, and Mina took command again; but having managed to escape from La Coruña, he settled in Lugo, gathered forces, had himself recognized by all the authorities of the province and, seeing himself lost Mina and isolated in La Coruña, he had to cease his reckless enterprise.

At the same time, and in the middle of July, another republican conspiracy was discovered in Barcelona, directed by a French adventurer named Jorge Bessieres, who had been imprisoned for having been involved in the conspiracy of Lacy and who had later contributed to proclaiming the Constitution there. In the conspiracy entered a friar and other lowly subjects. He was condemned to capital punishment, according to the draconian law of April 26 of that year against the conspirators; but it was not carried out.

"The Jacobins thought they were experiencing a great loss (1).

(1) MJHAFLORES. *Apuntes liistórico-crUicus*, p. 101.

It was necessary to try to avoid it, because the end of this famous adventurer was near: the trampling of the laws did not matter: the secret societies did not want to deprive themselves of an instrument they thought useful. His defender protested that Bessieres should not have been judged by the law of April, and he was rightly not heard. The defender accepted the pardon that the Cortes had agreed upon for the factious, which was to be applied by the Superior Court of War, resident in the Court and therefore could not reach Bessieres who was 48 hours ago in chapel. It was necessary, therefore, to violate the means to achieve the object, while giving it a

legal aspect that would oblige the authority to consent to it. Once the pardon was acclaimed by the defender, General Villa-Campa, by whose military jurisdiction he had been tried in a court martial, passed the appeal to the auditor. He said then, I do not know if with probability or without it, that he *was put in the alternative of the dagger*, or of a considerable reward; it is that he opined for the suspension of the sentence and to consult the Supreme Court of War and Navy

.....
Thus the famous Bessieres, who, passing to the castle of Figueras, in accordance with the resolution of the Superior Tribunal, escaped to France, from where he soon returned as defender of the Altar and the Throne (1)".

Liberal writers suppose that Bessieres, similar to Regato, was a covert realist who exaggerated in a revolutionary sense in order to discredit the revolution; but this does not seem accurate, if one takes into account that the Marquis of Matailorida, the type of the intransigent realist, distrusted him. In file 48 of the archives of the Regency of Urgel he consigned the following note:

"Also included in this file is a note of what was re

(1) The Marquis de Miraflores copies below an article from the *Diario Constitucional* de Barcelona in praise of Bessieres and his commitment to the cause of liberty. It is a

summary of the report given to the French Ministry on the part that George Bessieres played in the project to revolutionize France, as one of the most active agents of the Republican plot. This is entitled today *General Bessieres* and is supposed to be very realistic, when the opposite will be seen, finding out his conduct in Catalonia, Aragon and Castile.

)) The same note also says that *the project of Bessieres to revolutionize France* was not unknown to General Villacampa. This project of revolutionizing France was after March 9, 1820, and in Barcelona much work was done on it".

It turns out that the royalists and liberals distrusted that

adventurer, who, from being a French republican, became a furious realist and the first Carlist to be shot, as we will see later.

The ridiculous walk of the portrait of Riego, which ended with the attack of those fakers, to which the name of the *battle of the Platerías* is given, on September 18, 1821, also concealed a republican project, whose object was to avenge the defeat of Riego in Zaragoza, and to achieve in Madrid the discredit of the authorities in order to destroy them and overthrow the Monarchy, counting for that purpose with part of the garrison. This is what well-informed writers say, and the people who lived through those times have always spoken of this event as an attempt by the communards, and even by some Freemasons, to raise the republic. The Marquis de Miradores explains in the following terms about that grotesque event, but which could have been tragic (1). "Thus concluded this scene that, although it presented the appearance of a farce, it was intended to be the beginning of a horrible attack. It is true that the law could not prove the plans of September 18th, because nothing is more difficult than legal evidence.

fn) *Notes Istióriev-criticus*, p. 108. *where, contaminated all the springs of public administration by secret societies, there were always found instruments of iniquity and men bound by immoral oaths.* But, without being able to prove it, there was no lack of indications that it was a *trial to end the monarchy*, which was a matter of establishing a military government *at whose head were to be placed two generals, one head of Freemasonry and the other of the Communards, united then the two societies perhaps for the first and last time*".

These clauses are highly significant for anyone who wants to understand them clearly. But even more so are the words of Romero Alpuente in his furious speech of December 1822, defending those cases and those of Seville, Cadiz and other points, where they had revolted against the government and trampled on the authorities. Romero Alpuente had the good

manners of all those of his school, who, whenever they conspire, cry out against their opponents or against the government, accusing them of conspiracy, and if their conspiracy fails, they declaim against the government or against THE royalists, or speak of *the hidden hand*, foreign gold, or the intrigues of the reaction (1). The rule of criteria for all good and discreet men is very simple: to understand *backwardseverything* that in this matter the revolutionaries say in their newspapers and speeches.

Consistent with this tradition and practice of his sect, Romero Alpuente denied all attempts at republicanism, achieving with his denial that the honest men were entrenched in the idea that the revolutionaries were trying to do away with the monarchy since Romero Alpuente denied it. He recalled the cause of Oudinot and other later ones of the same kind not well brought up, and added: "in order to give

(1) All this is synthesized in the slogan that was given to the ancient games of truncheon and that continues to be given to the modern mythological ones: -Garrotazo *frine*, and <j rilar *que. us peijan!*

In order to give value to this *atrocious slander of republicanism*, the conspirators sent emissaries from France, especially to Aragon and Valencia, and even to Madrid, who excited in many patriots the desire for republican government, as preferable to constitutional government, and were able to collect some half words and papers, dictated by themselves, with which to present to the conspirators the proof of their invention and to lose the most determined constitutionalists as republicans".

Romero claimed as proof that in Zaragoza only the patriot Villamor, second officer of the Contaduría de Propios, had been imprisoned. He accused the Government of having let the threads of the court conspiracy get lost, which had managed to catch the judges of first instance of Valencia, Murcia, Alcalá and Madrid, rowing-⁷ seeing them as good patriots and giving in to the intrigues of the Palace. The Government replied victoriously to all that boasting, and it was even worse for *Citizen Juan* that there was no lack of those in the press who attacked him with sarcasm, making him an object of ridicule (1).

Romero's logic was no better in his defense of General Copons, political chief of Madrid. This was one of those who in 1814 contributed the most to overthrowing the Constitution and persecuting its authors, going so far as to say that "he only envied General Elio for having overthrown the Constitution". He later became a furious demagogue and republican, due to the ease with which exaggerated men always go from libertine to republican.

(1) Answer given by PEDRO TOMILLO AL-VADO to the speech that the citizen JUAN ROMERO AL-PUENTE published last September about the supreme junta of conspirators against the constitutional system. Madrid: imp. de Doña Rosa Sauz; 1821: a pamphlet in i.º of 40 pages.

In it he refutes with fine satire Romero Alpuente's lobbying and the interested applause he gave to the interim judges of Alcalá, Madrid and Valencia for the files formed, which were based on anonymous letters they had received and to which they had given value, in violation of the laws that prohibit admitting them in the proceedings.

He not only refused to dissolve the anarchic patriotic societies of Madrid and to watch over the secret ones, which were their focal points, but he also committed the vulgarity of delivering to them a confidential circular from the Government about the elections, and reading it publicly in a café, thus producing a serious conflict, which resulted in his dismissal. '

The riots in Cadiz, Seville, Valencia, Murcia and Cartagena were not only republican in character, but also socialist. Already on March 2 of that year, the populace of Alcoy and the immediate towns had burned the factories, causing a damage of many millions. In Cadiz, General Jauregui allowed the portrait of Pdego to be paraded, while in Madrid San Martin and Morillo prevented it. The government separated Jauregui, but the communards and republicans of Seville, who had their meetings and tribune in the café del Turco, promoted an uprising, appointed a revolutionary junta and forced the envoys of the government to flee. Those of Cartagena took their exaggeration further, since they declared themselves independent: in passing they dismissed the Government employees and, with the greatest patriotism and disinterest, they divided up their destinies, as is de rigueur in such cases. In Murcia the same farce was repeated, swearing their independence under the tombstone of the Constitution; they wounded several of the guard, and the political chief Saavedra had to flee before the mutineers, who were led by Brigadier D. Gregorio Piquero.

In Valencia the Count of Almodovar that, from the Inquisition, where he was prosecuted for Freemasonry, had risen to Captain General of the province, also let grow the republican farce in union with the political chief Plasencia. But, when they saw the city invaded by smugglers, accomplished convicts and bandits armed with daggers and blunderbusses, who intended to search in the houses of the rich for what they greedily coveted, and who

The selfless patriots were asking for a small destiny with great need, they knew their clumsiness and had to undo with bullets

the same plan they had previously supported.

To narrate all the vicissitudes of the republican mutinies in Spain, from mid-September 1821 to January 1822, would be too long. The defeats of Luego in Zaragoza and of Mina in La Coruña dejected his partisans, seeing these two chiefs disavowed. Those exaggerations were very useful for the royalist cause, since they produced the complete discredit of the constitutional system and the desire to see it overthrown. To make matters worse, the Monarch agreed to dismiss the ministers, at the moment in which they achieved the triumph, with which the constitutional system was even more discredited, since the defeated anarchists managed to overthrow the supporters of the victorious order.

But that was not the end of the republican attempts, more or less covert. The communards always worked in this direction, and even the Freemasons, when it suited them to oppose the communards, who had taken away their destinies and government after the events of July 7, 1822.

Muía, Pliego, Copons and all the furious ones, defeated at the end of the previous year, returned to power after those unhappy events, in which it took, to lose the game, all the proverbial and solemn clumsiness of the royalists in matters of conspiracies, because they could not do worse than they did (1). The infamous conduct of Ferdinand VII, swinging the nationalists to stab the fugitive guardsmen, for him and for his clumsiness, was a great help to the royalists in the matter of conspiracies.

(1) What has just happened to them with Escoda, shows how little progress they have made since then. Escoda is not a lynx, and those who have allowed themselves to be deceived by him are lowered by him. The fact is immoral; but who falls into such a rude trap?

This is one of the most affrontable pages of the Spanish monarchy, for, to find another one like it, we must go back to the times of the three Cruel Pedros, each one worse than the last.

So how could republican instincts not develop?

On June 9, 1822, the royalists were to enter Navarre, equipped on behalf of the Junta of Bayonne. The Captain General of that province, through his spies, tried to gather troops on the border: among these he forced the nationals of the valley of Salazar, who were by force and those called by *law*, to leave. Most of them were committed to the royalists of Bayonne. When making a raid in the forest of Irati, instead of finding hidden royalists there, they found eight French republican deserters and a colonel named Adolfo, who came with seditious papers and republican proclamations. When the commander and soldiers of the Toledo regiment, all of them communards, saw them, they tried to throw them out another way so that they could escape, but the royalists did not stop until they caught them, to the great regret of the leader of the column, who, after talking for a while with Colonel Adolfo, let him escape. Undoubtedly he would make him *the sign of the sons of the Widow*. The militiamen handed them over to the Pamplona authorities, who "incorporated them into the constitutional ranks with a recommendation to their leaders for the services they had tried to render to our country" (1).

Resenting this, the royalists of Ochagavia and knowing where Colonel Adolfo was hiding, informed the prefect of Mauleon, who apprehended him and took him to Bayonne, where he was executed. "It is said that he was one of the subordinate coryphaeus of General Berton, who, for the same reason, had taken refuge in St. Louis.

(1) *History of the war of the royal division of Navarre*by D. Andres Martin, parish priest of Ustarroz, etc., p. 52.

Sebastian, where after having left to his disciples the general instructions for the establishment of the Spanish republic, he re-entered France under a hidden and disguised costume; but discovered at last and imprisoned by order of his government, he suffered capital punishment in Paris" (1).

In this series of Franco-Spanish republican conspiracies, many chiefs of both armies were involved, as evidenced by the file on the assassination of the Duke of Berry and then the discovery of the conspiracy of the sergeants at La Rochelle (August 29, 1822).

A realist writer describes these republican conspiracies and the alliance of secret societies in both countries as follows (2): "A few military men who, fleeing their crimes or dragged by their revolutionary fanaticism, had passed from France, lavished their protection and aid: the secret dealings were activated by the numerous relationships that some of them and the Spanish Masons themselves had in that kingdom: small bodies called liberal legions were organized with those and other foreigners.....and Mina was already tracing the route

where he was to penetrate with his army through the part of Catalonia into the interior of France". In the first days of April they left Bilbao, where they had organized, approached the Bidasoa, unfurled a tricolor flag: the French greeted them with a dozen gunshots and the Republicans ran to get into San Sebastian.

(1) Ibidem, pag.

(2) EQUILAZ: *Apologetic Discourse on Spanish Loyalty*, p. 71.

The comuneros in 1822: first assembly of September 1820-1821: disagreements resulting from the appointment of the second assembly: the Landaburiana in 1822.

To the news previously given about the communards and their origin, copied from an excellent article in the '*Biblioteca de la Religión*', but which are somewhat vague, it is necessary to add some more concrete information about the origin, regulations, organization, number, alliances and dissidences, even these last ones correspond rather to the year 1822, in which we will deal with them.

The origin of the sect of the comuneros dates back to the beginning of 1820. During the summer of that year the Freemasons displeased with the government, and especially Romero Alpuente, Florez Estrada, Gutiérrez Acuña, Aleja and all the most exalted liberals, such as Riego, Alina, Torrijos, Jauregui, Piquero and others to be mentioned, dissatisfied for being postponed or for not having obtained what they longed for in terms of revenge and interests, began to work to form a new Spanish Freemasonry more frankly revolutionary than the regular one dependent on foreign orientations. The dissolution of the army of the Island and the exile of Riego produced this rupture among the Freemasons, giving origin to the Confederation in which, as it has been said, all the complainants entered.

The author of the *History of the Life and Reign of Ferdinand VII*, a Freemason, and as such an enemy of the Communards, after speaking of the pure cult that Freemasonry gives to philanthropy, liberty and equality, its tutelary goddesses, goes on to describe the origin and institutions of those in the following caustic and Masonic manner (1):

"In vain did the Communards, going back to the history of the Communities of Castile in the time of Charles V., pretend to disguise themselves in ancient costumes and to place themselves under the *shield of Padilla* (2) and of the other

martyrs of liberty in that reign. *Children of the day*, and of a day of civil discord, they bore marked on their faces the stamp of the time, that is to say, the exaggeration of their principles; because, most of them young and without knowledge of the world, they saw everything through the prism of a heated mind. The oath they swore to society was terrible: only unexpectedness could pronounce it, and, if they had kept it, blood would have flowed in torrents all over Spain. They swore to put to death anyone whom the sect declared to be a traitor, and, if they did not keep the promise, they gave their necks to the knife, their remains to the fire and 7 0

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the ashes to the wind. But the number of the confederates reached forty thousand (3), and as there was no tact or choice in the admission, the *castles* and *towers* were flooded with young lads without gall, who, unfaithful to the secret, revealed it to

(1) Volume 2. p. 214.

(2) The communards, who, despite their historical pretensions, accepted many hoaxes without any criteria, got hold of some bones that they claimed to be from Padilla and a kneecap bought in any store.

Speaking to me of his reception, a repentant villager told me, among other grotesque things, that when he was ordered to cover himself with the shield of Padilla, and the villagers directed their swords against the weak and symbolic defense apparatus, a burly locksmith, directing the point of his rapier against him, supported him with such zeal, that he made him retreat, and was waiting for the shield to be broken, the point of the rapier to stick out and poke his eye out. The commoner next to him, seeing him *so possessed of his role*, said to him under his breath, "Don't press so hard, it's *made of tin!*"

(3) Half of the half if you want to get it right.

their beloved ones. In some parts of the Peninsula women also founded their *towers*, and adorned their breasts with the *purple sash* (1), distinctive of the so-called emulators of Padilla: in others, that sex all the more beautiful the more tender and loving, and to which hatred robs all its attractions, attended the so-called patriotic gatherings, and their lips, formed for love, preached discord and slaughter.

"So many elements of disorder, confused and fighting in

the unfortunate homeland, began to bear the poisonous fruit that was to be expected."

Such was Spanish communism, according to this anonymous writer, whose language and ideas clearly reveal his Masonic affiliation. '

The Communards kept their secrets very poorly, in spite of their oaths: so much is known about them, while little is known about Freemasonry, and that little is mostly revealed by the Communards in documents that can be seen in the appendices (2). It is also true that the Freemasons had great ability to undermine them, making several Masons enter the communards in order to know how much they were dealing with, and to sow discord among them. The political leader of Madrid himself, Mr. Juan Palarea, lent himself to this maneuver, if we are to believe the communards.

Nor were the royalists careless in this area, and they continued to be well served by the famous José Manuel Regato, a notable type of the double spy and the revolutionary sold out to royalism. To tell the truth, the royalists would have been very naive if they had not been skilled in this little maneuver, so easy and common among revolutionaries.

(1) The liberals wanted the green and the communards the purple; alleging the hoax that the banner of Castile was purple, which is false.

(2) See also the revelations made by a journalist of *El Zurriago*, which will be inserted later.

Regato had sold the government the secrets of the liberals, it is said, in the years prior to the Cadiz uprising. He worked hard for the establishment of the Confederation of communards and was zealous to the point of exaggeration and fanaticism. He who decides to be a double spy, or to play the role of Regato, must always place himself among the intransigent, blame everything on the more temperate, and always propose extreme and compromising measures. Regato knew how to do this to the thousand miracles: one of his greatest skills was to have the houses of the ambassadors of the Holy Alliance stoned, in order to provoke conflicts (1). He did it with such mastery that he had the ability to slip away, leaving in the hands of the police even a shoemaker, one of the warmest patriots, named Damian Santiago, who was arrested in front of the Russian embassy. The poor master builder (now he would be an *artist*) remained the editor responsible for that exploit, while Regato in the *castle* received the warm congratulations of Padilla's sons. Enchanted by the patriotism of Regato and his great loyalty and zeal, they did not stop until they made the Cortes declare him *a meritorious of the country!* Fernando VII paid him very well, and when the communards and Freemasons had to emigrate, Regato stayed at home eating the reward for his good services.

Regato was not the only type of this kind, more common among the royalists than among the liberals: the latter are used to perfectly chastise those who are discovered and generally do not die in their beds.

Thanks to these skillful maneuvers, the community members did not

(1) The same thing happened at the burning of the Pontifical arms in 1868. At 12 o'clock noon the students of the University were warned for eight o'clock at night: the instructions came from the editorial office of a newspaper. At one o'clock a small piece of paper was put up warning the others: I saw it myself. Monsignor Franchi warned the government twice; but since the *Iberians* were the ones who were organizing the party, they allowed it to take place. Once the shield was burned, Mr. Rivero, *with admirable energy*, dissolved the groups.

They only lived in perpetual quarrels with the Freemasons and in passing reconciliations, but they themselves became entangled in endless dissensions, and their existence was a continuous schism since the end of 1821. The *fortresses* they had according to their order of antiquity, and those they increased in 1822 were about 50, according to the list published by themselves.

1 Madrid.		Almeria.
Segovia.		Cádiz.
o Murcia. * (1)		Oviedo.
Jaén. *		Albacete.
5 Córdoba.		Gerona.
Valladolid.		Toledo.
Barcelona. *		Avila.
Valencia',		Lugo.
Ciudad Real.		Vitoria.
Leon. *		Teruel.
Zamora.		Plasencia.
Ferrol.		(Missing from the
Zaragoza.		Palma de
Seville.		Palencia.
Tarragona. *		Santander.
Badajoz.		Alicante.
Coruña.	4	Calatayud.
Malaga. *	4	Tudela.
Grenada, *		Guadalajara. *
Logroño. *	4	Castellón. *
Soria.	4	Lérida.
Cuenca.		Huelva.
Salamanca.		Bierzo.
Burgos.	49	Játiva.
Cartagena.		

The creation of the *Landalmrian* society contributed to exacerbate the communist schism. On June 30, 1822, at the closing of the Cortes, several countrymen whipped up the

(1) The numbers with stars indicate the *towers* whose procurators promoted the dissidence at the end of 1822.

The soldiers of the Royal Guard were insulted by the comunards during the formation. Irritated, they acclaimed the King, and when the function was over, they threw out of the Plazuela de Palacio and its environs to the sylvan and salaried stoners. There was a scandal in this, as happens in such cases, and the son of the deputy Flores Calderón was wounded. The officer of the Royal Guard, Mr. Mamerto Landaburu, who was a communist (1) and not well regarded by the soldiers, tried to restrain them, but they did not listen to him, on the contrary, when they saw him unload his saber on them, they killed him with one blow, in spite of the fact that some of the other officers tried to cover him with their bodies.

The militia was armed and the sad scenes that preluded the 7th of July began, with mysterious intrigues on the part of the King and his Camarilla, and of the secret societies, all eager to exploit these events in their favor.

In the meantime, the most exalted liberals formed a patriotic society called *Lanclaburiana*, composed, not only of comunards, but also of Freemasons. This society soon left behind the famous ones of Lorencini, Café de Malta, San Sebastian and the Fontana de Oro. It demanded an *expiatory victim from the hands of* the deceased Landaburu (mythological-Masonic language), and the government, to quench the thirst of those revolutionary hyenas, threw them out to pasture the officer Mr. Theodore Goiffoux, French, officer of the Royal Guard, who fled to his country, disguised as a civilian, and with a passport. The French ambassador wanted to save him, but the Landa-burians demanded his death, and Copons, the former admirer of Elio, had him hanged.

This was not enough; Valencia's tigers needed to

(1) Not all the officers of the Royal Guard were royalists: many of them abandoned the soldiers when they left for the Pardo and put on the green ribbon. The Count of Montijo was a colonel of the 2nd regiment.

374 also human blood, and it was necessary to throw them the corpse of General Elio, who was garroted on September 4, 1822, next to the gates of the garden of the Real that he had had planted, when he was Virey. To wrest the signature from the authorities who hesitated to approve the sentence, all the thugs and foragers of the province, who for the most part were under the orders of the leader of the comunards, were summoned; but the Freemasons had as much or more part than these in the legal assassination of Elio. D. Asensio Nebot, who with a chosen portion of landaburianos of Madrid had left for Valencia to *raise the spirits*, had the displeasure of arriving the day after the execution of Elio.

The Landaburian Society was soon a shackling ground between the employed Freemasons and the commoners who claimed their destiny with great need. On the night of November 40, the Masons and commoners came to blows there, and there was a scandalous and prosaic clash between them. It was necessary to avoid such ugly spectacles, and the Spanish Grand Orient hastened to address to the assembly of the comunards a message (1), to which the assembly replied, disregarding the event and blaming the Masonic provocations. But what judge would dare to give reason to one or the other? And on the other hand, what was to happen in the Landaburian Society, if the citizen Romero Alpuente was at the head of it with the title of "*moderator of the urden*"?

The intrigues of Freemasonry to stir up the comunards among themselves even more than they were, and to wrest the power from their hands, when the pessimistic spite of Ferdinand VII called them to form a ministry, need special narration and a separate paragraph, since they constitute the most important of all.

(1) It was included by the Marquis of Miradores in his *Notes*. See in the appendices. Carnerero also included it in his *Misceláneas*.

The fact that the Freemasons and the Communards were the most curious and edifying facts of that time, and we will hear about it from the Freemasons and the Communards.

With respect to the organization of these, we will add nothing to what has already been said, especially since their Statutes and Penal Code (1) will be found in the appendices.

As for the number of communards, it is spoken with much variety. The author of the *Historia de la vida y reinado de Fernando VII*, who in many things follows and even copies the Marques de Miraillores, calculates them at about 40,000. The anonymous *Zurriaguista*, whose manuscript was published by Riera y Comas, puts them at 60,000. I estimate that the number of enlisted men in all Spain was barely 10,000; but they counted as their followers all the soldiers on whom the communist chiefs could count with certainty, and the hordes of hired killers they had at their orders, or who, in certain cases, were hired by the carbonarios, with whom they lived in close friendship, with much sentiment of the Freemasons and moderates.

The majority of the towers had only 40 to 80 commoners, or about 60 on average (2). Although in Madrid and other capitals they were more numerous, however, multiplied by this calculation, one will see the reason to assure that, however much one may want to weight their number, they did not reach 10,000.

(1) These Statutes are very common. I have collected up to five editions of them. The most abundant and official is one that has the sepulcher of Padilla and other commoners with various allegories. There is another very rare one with satirical comments, written by a Freemason; it will be in the appendix.

(-2) In Calatayud, in spite of the efforts of Riego and Lopez Pinto, they were only 46: among them there were fresh ones: it is true that in some immediate towns there were also *towers* and *strong houses*. Having surprised the royalists López Pinto in the farm of Zaragozilla near the monastery of Piedra, when he was a fugitive with the nationals of that country, they took his luggage and all the papers of the communards of that province.

§ XL1L

Events of July 7, 1822, Navra- clos by a commoner: the secret society's dealings in them *and* their consequences: complete extinction of the indigo! eros.

Ferdinand VII continued to conspire on his own, while the secret societies conspired among themselves and for themselves, and against him.

The first did it secretly through his agents in various Courts of Europe, in the provinces, and also at the Court, exploiting the discontent of the army and the clergy and a large portion of the greatness. This part of the story has been described and is well known. The struggle of the secret societies among themselves, although known to those who wish to penetrate into the hidden and recondite, but sometimes very momentous mysteries of history, has not been well depicted. Political writers generally flee from this, alleging that these *miserias*, even when true, lower the lofty character of history, and, seeking in it beauty and grandeur rather than accuracy, describe only the figures that move more and stand out from the sometimes dark background of events, omitting and even concealing the hidden strings and springs that drive and are driven by these theatrical characters.

In the same historical novel entitled *Mysteries of Secret Societies*, Mr. Riera y Comas includes an account written by an editor of *El Zurriago*, who, during his emigration to London, wrote it in a fit of spite. The style is somewhat low and sometimes descends to personal trifles, but there is in it a certain shade of truth that is of interest, and the confidential news that I have acquired about that event coincide with its content. Mr. Riera precedes it with the following paragraph (1) speaking of the mutiny of the guards on June 30, 1822:

"This mutiny was attributed to the communards, but the

fixed result of it was that the leaders of the six battalions mentioned above were dismissed (2), and in their place were put others less liberal, some of whom were to the satisfaction of the King, because, it must be said, there was also in those times *a hidden hand* (3) that saw to it that the King's interests came to fruition. In the first days of July 1822, the ministers believed that the time had come to definitively establish their long-awaited plan of Chambers and absolute veto. Everyone will understand very well the good results that could be obtained from such projects by some ministers, who were only looking for their own profit. For this reason, the ministers warned the King that they were going to promote the uprising of the guards with the aim of establishing the Chambers and the veto".

A few lines later he inserts the manuscript of the commoner, about which he says in a note on page 303: *It belongs to a former editor of Zurriago. He wrote it in London when he emigrated.* It reads as follows:

"D. Evaristo San Miguel, who conspired in Relmezz"

(1) Volume 3.º pag. 301 of the 1.ª edition. In the 2.ª it has been omitted.

(2) The language of Mr. Riera y Comas' novel leaves as much to be desired as his historical criteria.

(3) The *hidden hand* in 1822 and the hand of the enlightenment!... What is the position that now the progressives in 1870 also see the *hidden hand* that everyone saw half a century ago? And if they saw it, how was it *hidden*?

against the life of the hero Riego, as has already been said, and who owed his later existence to the generosity of the hero himself; who was an obscure lieutenant colonel, who had never been able to figure in Spain, because his principles, his coarse manners, his no literature (4), his unfounded pride and excessive ambition drove him out of the circle of philosophers (2), of good men and of those who were enthusiastic about nobility (3).... this man who had been Secretary of the *Society of the Ring*, in which he had made ostentation of his principles of *¡viva quien vence....!*, in the days that mediated from the 1.º to the 7 of July he commanded a battalion that was called

sacred, which was composed of several officers and countrymen. He himself had set himself up as chief of this battalion and it is notoriously false what his apologists have said, with the idea of convincing that the individuals of said battalion chose him: what is true is that when the patriots observed that some of the guard battalions were leaving the barracks armed, they ran to the artillery park looking for weapons to defend themselves; San Miguel then went to the City Hall, and asked for weapons for those patriots: The City Council gave orders for them to be provided, and this is how San Miguel acquired the command of that corps, with the idea of containing the courage and enthusiasm of its individuals, as he in fact succeeded in doing.

"At the head of this corps, he acted in agreement with General Morillo, who was one of the main backers of the plan of Cámaras, and he acted shamelessly against Riego and against the intentions of the patriots. On the afternoon of July 4, the rebel guards that existed in the Palace square, fired on the patriotic party.

(1) San Miguel wrote the *Historia de Felipe II* and died as Director of the Academia de la Historia. From here we can infer the lie of the comunero.

What is a *philosopher*?

Í3) I delete other allegations.

Selles commanded *tasque*, located in the ascent of the Angels. Riego then ran to the artillery park, ordered to prepare the cannons and gave the other necessary dispositions to attack the Palace. The patriots, full of courage and enthusiasm with the sight of the hero, impatiently longed for the moment to attack the filthy fortress of despotism; but at this moment General Morillo arrived, who was Captain General of the province and consequently commanded the arms; he had the audacity (1) to warn General Riego to withdraw, in the presence of San Miguel. The *sacred battalion* then roared, ran towards the palace, and would undoubtedly at that moment have put an end to the tyrant and all his proselytes, if San Miguel, aided by his ringleader friends, who existed in the battalion, had not

occupied the beginning of the Calle de la Caballeriza (2) with his naked swords, saying: *order, gentlemen, moderation for God's sake, we are losing our way: at once we are going to attack, but let us do it in order*. With these voices and other impostures, that came out of the mouth of this infamous man in praise of General Morillo, and protesting to his name that at the moment all the patriot corps were going to move, he managed to contain the giant impetus of the battalion, which was immediately transferred to the Santo Domingo square".

We will overlook here a portion of pettiness and personalities that the poor narrator and ex-editor of the *Zurriago*, who must not have been a lynx, according to how badly he wrote and how puerile his appraisals were, heaped up. These are, for the most part, nothing more than the talk of the guard. They are only considered here insofar as they can illustrate a little of the handling and attitude of the secret societies in those events, and even that not much, since they are nothing more than the invectives of a commoner.

(1) *Osad""* to prevent the captain general from doing such an outrageous thing!

(2) And what would that battalion have done against the entire Royal Guard, especially if it had gone out into the open field'.

The same was true of the Freemasons or supposed ringers, to whom the exalted or commoners always gave exaggerated and malevolent importance, when not even those who had pretended to form that society remembered such a thing.

The fact is that everyone was conspiring. The King, the royalists, the Freemasons and moderates, the communards and exalted or patriots, as they called themselves, were all involved in secret and mysterious plots.

In the night of July 6 to 7, when the ministers expected to explode the insurrection of the guards in their favor, they were not a little surprised when the King notified them that they were prisoners, that from that moment on he regained his absolute power. At the same time the guardsmen shouted in the Palace Square: *down with the Constitution! long live the absolute B.eij!*

The next morning, when the artillery and cavalry were exterminating the fugitive guards, Ferdinand VII, it is said, leaning out of one of the balconies of the Palace overlooking the Campo del Moro, looked at the destruction with a spyglass, saying in front of his ministers: "Tough, tough, to those compromising rogues! (1)

The aforementioned book by Mr. Comas, concluded concerning the events of July 7 and the influence of the secret societies, with these clauses relating to the rise of San Miguel to the Ministry of State as a result of them (2).

"The San Miguel ministry was no longer a ringleader. That fraction ceased to influence politics with the fall of Martínez de la Rosa.

"The fallen society of the Masons, which had been so dejected since the ringers had been enthroned,

(1) This is not said in the work of Mr. Comas, but I have heard it referred to by a reliable person. It means little and it matters little whether it is true or not, but given the character of Ferdinand VII it is plausible. The author of the *Life* of the latter puts into his mouth the words "*or them*", which are the same thing.

i2) Page 310 of the aforementioned volume.

worked secretly to be able to come to power again, and did not fail to have her part in the July 7 bustle, but supposing that she was the least influential in that bustle, nevertheless it must be conceded that she was the one who was left with the positive result. She used San Miguel to usurp the ministry of State and she succeeded. San Miguel had become a bander, on the advice or mandate of the Masonic Grand Orient; and the banders put all their trust in him, by means of which he outwitted their companies; and on the shoulders of the banders he came to ministerial power as a result of the day of July 7. Martinez de la Rosa and his companions thought they had left another banding ministry as his successor; but they were deceived, because San Miguel, after being in power, declared himself a Mason and sought as fellow ministers Argüelles, Calatrava, Adan, Canga Argüelles and Rico, all of whom were Masons and not banders. Thus by a betrayal fell the famous society of

the *Ring*. Then the communards, although they felt that they had not been able to come to power, nevertheless did not cease to blame the ringers for the events of the Guard and others. The Freemasons, on the other hand, did not hold them in high regard, and, oppressed and harassed on all sides, the ringers found it necessary to disband and cowardly divide themselves between the Freemasons and the Communards. As those were in power, it is very clear that the greater part of them united with the Masons and very few with the Communards; and for this reason the latter were then more offended than ever against the Masons, in virtue of the fact that a very powerful rival society had been formed with the union of two others that were already powerful and rivals of theirs".

So much for Mr. Riera's work on the events of July 7 and their consequences for the societies of South America.

§ XLIII

Struggles between the Masons *and the* Communards after July 7:
French invasion: reconciliation between Masons and Communards:
schism between the latter due to the intrigues of the Great East.

We will continue describing these events, copying those of the above-mentioned work of Mr. Riera y Comas (1), who, in turn, copied it from the unpublished manuscript of the editor of *El Zurriago*[^] who described the sedition of July 7. Incapable of looking at matters from a high point of view, this writer's narration is nevertheless appreciable, because he descends to little-known trifles and minutiae, describes the maneuvers, intrigues and quarrels of the secret societies, in which he appears well versed, and portrays certain personages with some truth, although the exaggeration of the party spirit makes him overdo the colors on many occasions.

It goes on to say:

"When the ministry was moving with the greatest

determination and enthusiasm towards the consolidation of its plans, when these already had immense ramifications and innumerable proselytes, when all had the agreement of the Holy Alliance and of the King to carry them out, the King

(1) Volume 3.º p. 316. and the Holy Alliance conspired only to enthrone despotism, concealing this design and temporizing with the Masons and deceiving them. It was just then that St. Michael replied to the haughty notes of France, Russia, Prussia, etc. This reply dazzled the unreflective and unpolitical men, who gave him the concept of a great patriot; and although this reply was a mockery of the liberals and of the state of the Nation (1), the King, however, could not bear it and came to fear that the Nation would regain an imposing attitude. On the one hand his ministers, on the other hand the French ambassador gave him near hopes of his triumph, and after reflecting on all these circumstances in a meeting of servants, it was resolved that the King should change his ministry. The King did so, using the power granted to him by the Code, but *here it was trojan*. Then San Miguel and his companions learned (2) that the King was deceiving them, and they received the news with the displeasure that was consequent. What remedy shall we apply to so much disaster? How can we reduce the King to not deviate from the proposed end? By reprimanding him or putting an end to his existence, if he does not agree to allow the San Aliguels to continue in their seats until the plan is perfected. Such were the questions that the fallen ministers, together with Argüelles, Alcalá Galiano, Canga, Campos, Morillo and other confectioners, stirred up, and such was the desperate resolution that was adopted. To carry it out they counted on the infinite number of supporters of the same ministry, either by their incorporation into the Grand Orient or by those who had been seduced by the anti-political response to the foreign notes: all roared with anger; Alcalá Galiano, who had the least to lose, and the most proportionate for a party, prepared himself for the com-

(1) Strange appreciation on the part of a commoner, for then all the liberals looked upon it as a trait of heroism, and as a result the parties and even the secret societies that encouraged them were reconciled.

(2) *They met* I should say.

He beats with four or five bottles (1) and followed by Campos (2) marches to the Puerta del Sol: there he preaches to the crowd: he tells them that liberty and the homeland are hopelessly lost; that the ministers were going to save it, and that for this reason the King has stripped them of their posts: He also says that the authors of the *Zurriago*, sold to the Holy Alliance, paid by the King and proposed by the French ambassador, were going to replace the deposed ministers, to open the door to the French and enthrone despotism: San Miguel and the other companions appeared there, except the Minister of Finance, who went to the Palace to tell the King that his last hour had come if he did not revoke his decree of deposition from the ministry: Galiano and the rest of his gang did not forget to point out to the people that the Cortes were going to begin their sessions in a few days, and that the purpose of the change of the ministry was to prevent such patriotic ministers from giving an account to the National Representation of the state of the Nation, and with all this artifice and infamy they succeeded in dragging the people to the Palace, shouting: *Die the King and die Mejia!* The rioters reached the stairway of the Palace and would have undoubtedly penetrated to the King's room, if the guard of the National Infantry Militia, commanded by the commoner Mateo Casado, had not defended the post with the greatest resolution. .

"Then the cowardly tyrant trembles: he sends the gene-

(1) It should be noted that this is an editor of *El Zurriago* who was starving and scorned in emigration. Poor Alcáala Galiano in his biography, published by Señor Ovilo, thought it convenient to refute these accusations of drinking.

(2) Don Cecilio Corpas says that this was the Director of the Post Office and the main chief of the Grand Orient in Spain. The Freemasons always and in all countries try to have the postmasters as their own.

Even the cabinet couriers in the time of Fernando Vil were almost all Masons, and the lodges thus had rapid communications without costing them anything.

The latter then redoubled his efforts to persuade him of the

great risk he was in, and made him sign a decree so that the ministers would continue in their posts interim and until they read their respective memoirs in the Cortes: He went down proudly with this decree to give the news to San Miguel, who was waiting, cloaked in his cloak, on the threshold of the Palace, and comforted by this novelty, they tried to separate the people from that place, and they succeeded in effect; but the popular agitation was not calmed by this measure, and the King and the ministers did not succeed in taking a safe course. The King, who had thought of electing as ministers his most distinguished favorites.... to the most accredited servants (1), knew the impossibility of carrying out this design, and forced by necessity, he put himself in the hands of the commoners, the only respectable force that could guarantee his existence; he consulted with some individuals of the Assembly about the new election of ministers: he sent Guseme so that Mejia would indicate to him the persons to purpose to carry out this assignment, to whose act the patriot Juan Espino was present; and Mejia looking for the success and the good of the country, indicated to him that.No one could give him a more accurate opinion on the matter than the patriot Juan Romero Alpuente. He immediately appointed Florez Estrada, Calvo de Rozas, Torrijos, Muñoz and other individuals known for their adherence to the system, and on the same day the King issued a decree naming them as successors to the San Migueles. All this was the effect of the circumstances 'of trouble that mediated; in another case it would never have been possible to obtain from the King the election of some people so appropriate to save the homeland.

(1) It is a solemn nonsense that proves the limited scope of the commoner. Fernando Vil could not then have thought of such nonsense: what he wanted was to further divide the liberals, and to discredit the system by bringing in the communards, although at no small risk.

"The communards then had an irresistible force: more than 60,000 brave men (1) had sworn in the fortresses of the Confederacy to defend the liberties of the nation on the remains

of the hero Padilla, and these same brave men would have contracted their efforts to support the newly elected ministers, as the most appropriate to do good to the State; but the intrigue of the Masons put them in a state of being unable to act with the firmness and energy that were then so necessary. I am going to expose the iniquitous means that were adopted so that this appointment would remain without effect.

"The King was sorry to have made this appointment as soon as he reflected that those elected were not persons who adhered to his liberticidal ideas, but he did not dare to revoke it, nor did it seem decorous to him to confirm the San MIGUELS in their posts, and on the other hand they did not suit him because he already looked upon them with hatred. The Masons, stunned by this mortal blow, could not find a way to repair it: they redoubled their meetings, made in them different proposals, and adopted plans and means unworthy of the purpose of preserving the command or continuing the ministry of the San MIGUELS, or other Masons to replace them. Such was the end they proposed.

"Both extremes were very difficult, but it was necessary to risk everything and not to spare the means to achieve either of them. With this idea they tried to destroy the society of the commoners, or at least to put it in disorder and confusion for some time, and unfortunately they succeeded. Wicked men (2)! She was the antemural the impenetrable aegis which defended the

liberties of the Spanish people, and tried to destroy the efforts of those patriots by means of the most detestable intrigue. Brigadier Palarea, a venal man, who

(2) Not half of the half, as it is said.

(3) To call the Freemasons of Madrid perverse is as beautiful as it is edifying.

He had been an individual of the society of the Great East was the traitor who, protesting to desert the Great East, was introduced into the federation of *Communards* to spy on them and to procure their ruin. He was then political chief of Madrid and Commander of the Supreme Assembly of the

Communards: the Great East called him to its bosom. There the ministers offered him the sash of field marshal; and hallucinated his low soul with this tinsel, he offered to fulfill as many orders as he was given. As a result, the same¹ in Palarea and ten other individuals of the Assembly, who also took part in the Great East, separated from the communards, accused the most distinguished patriots of being republicans and anarchists, wanted to form another *commune*, issued regulations for it, and finally used whatever trickery, iniquities ■ infamies men determined to ignore the honor in exchange for profit to destroy the association could think of. They did not succeed, because the merin- dades to which these treacherous and perjurious procurators who joined Palarea belonged, immediately appointed other patriotic procurators to replace them: but in the time that intervened until the new elected ones came to the Assembly..... while the Assembly was occupied in discerning the slander and accusations of these traitors... until they were disabused very good communards, hallucinated by the same traitorsthe Confederation was in quite a mess or unable to act as energetically as he would have if this unpleasant incident had not occurred.

"He separated from the Masons' meetings all obstacles and put them in a position to work with advantages to perfect their depraved designs. In the first place they intimidated the King, they made him believe that his ruin was indubitable if he separated from the plan of Chambers, and the King, without ever losing sight of his idea to deceive them, promised them

again to follow him. They listened to him with distrust, but did not have the courage necessary to turn away from his intentions, although they already considered it difficult to carry them out.

"It was then that the Ministry, in agreement with the Great East and with the double idea of subjecting the King to their plans, and of holding on to their seats, resolved to send the Government and the King to Seville. The French had not yet set foot on Spanish soil, nor did they set foot on it until a month later, but the iniquitous disposition to abandon the Court (which was disguised by saying that they wanted to leave the way open for the enemy to enter, since there were combined plans to cut off their retreat) served to invigorate the plans of the serviles, to stop the government for a month from the interesting tasks that the situation of the country urgently demanded, to invest immense sums of money, without consideration for the shortage of the national treasury, to occupy more than 20,000 men in the escort of the government and to leave the way open to the enemies.

a The Cortes, whose majority had already taken part in the Grand Orient, agreed to all that the Ministry proposed; and did more: they broke their internal regulations to prolong the permanence of the San Miguels in their posts, whose end was circumscribed to the reading of their respective memoirs in Congress. This reading was to take place, according to the regulations, three days after the opening of the Cortes; but the Cortes, abusing their authority and their power, agreed that the memoirs of the ministers should not be read until the Congress was convened in Seville.

"On this occasion was when the eminent patriot Romero Alpuente published a paper entitled *Sobre japrobable dissolución del Estado*, in which he proved that the three powers were in fact conspiring against liberty; but his cries were useless: they were *lodged* (1) with the wax of Ulysses in the ears of the Spaniards, and they ignored this cry of one of the best patricians, as they also ignored those we gave in *Zurriago*. *We were not afraid of death and the dangers that threatened us from all sides*".

Let us suspend here for a moment the reproduction of the

curious *zurriaguista* manuscript, to observe quickly what is true in this, basing it, not on the sayings of a famished writer, but on documents and testimonies of more serious people.

We have seen that the military prosecutor Paredes, a commoner supported by the Assembly, had requested the imprisonment of all the previous ministers and several military authorities, obtaining that of Morillo, San Martin and other Freemasons, and that San Miguel and his companions left nothing to be desired in terms of exaltation and violence.

The communards also said that everything was going very well, since the government deserved their confidence, and out of modesty they did not add that it was beginning to place communards. The Minister of State was Mr. Evaristo San Miguel, whom God did not call by the way of diplomacy, and who, according to evil tongues, had been to shoot Riego; a certain Gaseo, a lawyer from a town near Madrid and well known in his place, was Minister of the Interior of the kingdom; Benicio Navarro, well known among the fishermen and boatmen of the Grao of Valencia, where his family lived more than modestly, was in charge of Grace and Justice, and of the Navy Mr. Capaz, famous in the nautical splendors of the nautical world, was in charge of the government. Capaz was in charge of the Navy, famous in the nautical splendors because the French had seized one of his ships by means of a cavalry charge; a powerful thing that we would refuse to believe.

(4) *Lodar* is not a common or accepted word. It is used in Salamanca and other parts of Old Castile instead of walling or closing with stone and mud. not see it printed and explained by the intense trios at the time reigning (1). A certain Vadillo de Cádiz was entrusted with the Ministry of Overseas, in which he was very intelligent since he had trade in overseas goods, and a certain Egea managed the Treasury. The comuneros would have been too demanding if they had asked for people of more stature. The King wanted to go to La Granja, but the Masonic ministry of San Miguel did not consider it convenient;

he made the Cortes dictate fierce measures against the clergy, and authorized with his silence as many atrocities as it pleased Alina and her hired assassins to commit in Catalonia. For everything to be complete, the military prosecutor Paredes had an order of imprisonment issued against all the previous military authorities, as a result of which some escaped and others were imprisoned, among them Garely and Moscoso. Morillo was apprehended when he crossed the Portuguese line, and San Martin, taken to the public jail, began to atone for his victory at the Platerías.

What more could the communards have asked for? Would they have done more than the Masonic Orient and its leader, the Venerable St. Michael, Master of the 33rd degree?

It is true that the communards wanted to hang all the prisoners, and the Government was undecided on this point; but particular rumors assured that the ministers were interested in not delving too deeply into the mysterious events of July 7.

On the other hand, the Freemason ministers could not break entirely with the Communards, but rather sought some accommodation, to which end they tried to ingratiate themselves with them, despite the snub they had given them when there was the fight or *slap in the face* at the Landa-burian. The Freemasons took revenge by closing this society, on the pretext that the building where it met was in ruins, thus badly repaying the esteem in which they were held.

(1) This is what the newspapers said in 1823 when they fought him hard for Aya-cucho. *La Posdata* always called him the *incapable minister*. They say that the sea was freezing when the enemy seized his ships.

in their reply to the Government, and proving that, in spite of that incense, they were avenging as ministers the insult they had received as Masons. But they soon had the opportunity to undo that fraternal outrage, because when the representatives of the Holy Alliance communicated their notes to the Government (January 6, 1823) and the Government replied three days later

challenging all the powers that formed it, a farce of reconciliation was made in Congress, and Argüelles and Alcalá Galiano, the former representing *order* or meek anarchy, and the latter *demagogy* or unmuzzled revolution, embraced each other.

The farce of reconciliation was repeated in the lodges and in the towers between the Grand Orient and the Grand Assembly and in almost all the towns where there were brothers of the secret societies. In Tarragona communards and Masons embraced each other in the square, and even in those places where there were only communards, the latter fraternized with the authorities and the troops (4).

But the devil, who does not like peace even among his children, soon threw the fatal apple in the middle of the brothers. The ex-Republican Bessieres felt like coming to bother the communards of Zaragoza and Calatayud, and arriving later at Guadalajara and Brihuega, he had the bad taste of frightening the brave militiamen of Madrid, whom his paternal City Council took in buggies, tartans and other vehicles so that Bessieres could take them prisoner with little expenditure of gunpowder, as decorum demands in such cases. It was the fault of the unpredictable Freemasons, who, believing the defeat of Bessieres to be as easy and certain as those usually depicted in the newspapers by the imagination of journalists, insisted on putting at the head of the brilliant column General O'Daly, one of the five heroes of the French Revolution, at the head of the brilliant column.

(1) In Calatayud they had a great meal in the plaza, and I remember seeing López Pinto who came to taste the succulent ranch.

The Irishmen who shared in the events of the Pdego uprising. O'Daly was a Freemason, like O'Donujú and the O'Donnelles and almost all the Irish acclimatized in Spain. It was known that O'Daly was not fit to command many soldiers together, unless in some magazine; but the Masons wanted this *venerable brother* to be the one to prune those easy laurels in the fields of the Alcarria. The success did not correspond to

the hopes, and the Empecinado, a commoner, whose cavalry had not been able to run as fast as the steeds of the Madrid carriages, arrived late, and not without risk, to witness the hasty parade of the elegant militiamen of the Court.

The communards blamed the Freemason, as was natural, for the bad performance of that small enterprise, which could have given occasion for such patriotic dithyrambs. The government had committed the clumsiness of allowing the Landaburiana to be reopened, and Masons and Communards insulted each other again in it, with a fury that would have honored them in the fields of Brihuega. The communards were preparing for a new rupture and new scandals in spite of the recent conciliation and the conciliatory pacts they had in hand, when the King, fearful of losing his throne and life if the communards climbed to power, or wishing to hasten the course of things, got in touch with them through Regato and some others. The communist ministry was already appointed when the Freemasons, the most moderate, philanthropic and enlightened Freemasons, cultivators of civic virtues, forged the most disgusting riot that our history presents, fertile in abortions of this kind, from that of the hats, financed and directed by the Duke of Alba, ascendant of *UNCLE Perico the manchego*, to the beheading of the friars during a long nap that General San Martin took, as we will see later.

Let us hear about this important point of the revolutionary and Freemasonic history, the authorized narration of the Marquis of Miradores] eyewitness and irrecusable.

"At nightfall of February 19, 1823, the word spread that the King had served to remove the Ministry, a measure that, over claiming it to be of public utility, was produced by unpleasant contestations between its individuals and the Monarch. It was not difficult to foresee the results; son this Ministry of Freemasonry, this corporation had to do the rest to support his works, because the government of the Monarchy was escaping from his hands; in effect, an uprising put in consternation the capital, not in truth by the number of the mutinous rioters, because they did not reach 300, but by its nature. On many

occasions the public tranquility had been disturbed, in many, different *cheers* and *deaths* had resounded in the streets and squares of the capital, but never had the revolution been stained *with certain signs of an attack* until this ominous night.

The pen is reluctant to describe it: voices of "*Death to the King*" were heard for the first time, the sacred asylum and even the virtuous and respectable Queen were insulted, and perhaps without the militia of Madrid and without the City Council, the blood of *our history* would have been *bloodied with the blood of illustrious victims*).

- The author of the *Historia de la vida y reinado de Fernando Vil*, (1) *an* eyewitness, after narrating that a table was set up in the Plaza de la Constitución to collect signatures calling for the dethronement of the King and the establishment of a regency, adds: "At the head of the groups', stirring up the crowd, were bold men, and a deputy whose name we do not want to remember, because in 1814 he was imprisoned!¹ of his companions -(2) and since then has figured in

(1) Volume 3, p. 60.

(2; >we do not know to whom he will allude: the contemporary subjects - and g. lenes I have consulted

394 opposing factions, appeared in the midst of the rioters holding *a rope* with which he said they were to drag the King. There were there people with sinister faces, known for their crimes, and who, like birds of prey, only come out of their dens at the smell of revolt, whatever the cause that drives them."

It seems that Freemasonry, not being able to count on the communards (or progressives, as we would say now), appealed to the carbonaries, and it is the good thing that, a few days later, when sowing the weeds among the sons of Padilla, formed the Assembly of communards chapter of guilt for being in relations with the carbonaries and having their *fortress* in the same house where they had their *sale*. The commoners did not deny it completely, because they only said that the house had many rooms, and that the same could happen if the Masons established in it their *mysterious workshops*, which they called later *the caverns of Adoniran*. On the night of February 22, 1823, many of Padilla's sons went to them.

In fact, once the two San Miguel brothers were in power, with all the Masonic gang, they tried again to attract the communards, and since they did not succeed, they left them divided by discord and undermined by intrigue. Palarea remained at the head of the dissident communards and in relations with Freemasonry, since he was a Mason, and, in order not to prevent the riot of February 19, as political chief of Madrid, he left on the pretext of pursuing a faction that was in the vicinity of Colmenar, as if any other of the many military men who were in Madrid could not provide such a small service, better than the political chief, who as such should dispense with warlike affairs.

doubt whether he alludes to Copons or to Alcalá Galiano according to the notes of *Zurriai/uisla*. Both were then capable of it. May God have forgiven them.

On February 9, the assembly of commoners had commissioned the procurators of Teruel, Malaga and Granada to meet with the commissioners of the Great East. Once the commissions met, they agreed on a very remarkable basis of compromise (1). But the heavy mockery made by the Masons to the communards ten days later, promoting the foul riot to keep their seats, made the latter, as more spirited, did not want to deal with the Masons again. The dissidents who had sold out to the Masons held a meeting on the 22nd, in which they agreed to go *to the cabins of Adoniran* with weapons and baggage, and from then on they took the name of *Constitutional Communards*.

The names of these gentlemen, which they themselves were careful to publish (2), are as follows:

Juan Palarea, Brigadier, Political Chief of Madrid. This gentleman, who had presided over the opening of the *Ltuidabiiriana*, also presided over these *reformed* or desidents.

Ramón Sálvalo, Member of Parliament.

Domingo M. Ruiz de la Vega, Idem.

Joaquín Abad, employee at Gobernación.

Mariano Cardenas, Infantry Captain.

Mariano González Aparicio, idem.

Joaquín Rodríguez, Army Quartermaster.

José María Martínez, Government Official.

Florencio Ceruli, Cavalry Colonel.

Pedro Martín Bartolomé, Member of Parliament. "

Benito Romero, Judge of First Instance of Madrid.

Martín Serrano, Member of Parliament.

Juan Alfonso Monloya, Visitor of the Audiencia of Granada, Tomas

Domínguez, Lieutenant Colonel of cavalry.

Aniceto Alvaro, Merchant.

Mateo Seoane Sobral, Deputy to Cortes.

Antonio Megia, Síndico de Madrid.

(1) See appendix.

(2) They are contained in the replies they had on the occasion of the schism: they were also published by the Marquis of Miradores.

Francisco España, Attorney at Law.

Roque Barcia, Owner (1)

Manuel de Roda, Government Official.

Mariano Palarea, Cavalry lieutenant colonel.

Agustín Cano, Captain of infantry.

Luis Angel García, Captain of Engineers.

Mariano La Gasea, Member of Parliament.

Juan Pacheco, Deputy to Corles.

Diego González Alonso, Member of Parliament.

Francisco de Paula Soria, Member of Parliament.

José Perez.

Manuel López Tejada, Officer of the Inspectorate of Cavalry.

Dionisio ValJés, Deputy to Corles.

Calixto González, Cavalry Captain.

Rafael Almonaci, Attorney at Law.

Francisco Garoz, Member of Parliament.

Basilio Neira, Member of Parliament.

José Urbina, Cavalry Captain.

JoséOjero, Deputy to Corles.

Mariano Moreno, Member of Parliament.

Antonio Vilars. Cavalry officer.

Fausto González, Section Chief of the General Treasury.

Juan Oliver y García, Member of Parliament.

Tomas Villafañe, Official of the Post Office.

Eugenio Joarisli, Constitutional Councilman of Madrid.

José Francisco Arana, Lieutenant commander of the municipal reserve.

Joaquín Castañeira, of the Customs Directorate.

Dionisio Barreiro.

Manuel López, Retired Captain.

Juan de Mariategui, Civil Engineer.

These good gentlemen took the title of *constitutional Spanish commoners*: the others continued to call themselves *Spanish commoners*, and the Order, in

(1) Different, although apparently a relative, perhaps uncle and godfather, of the other Roque Barcia, a boy so famous for his delicious *economic-democratic* lucubrations and for his unprecedented style, who used to use the pseudonym *El Autor de los Viajes* (The Author of Travels). This citizen formerly used the pseudonym of *El Autor de los Viajes* (*The Author of Travels*), perhaps because he invented travel? By virtue of this

reform, he was already divided into *calzados* and *descalzos*, in the old style, only here, unlike the monastics (since it would be un-Catholic to compare the former with the latter, and even less in mockery), the reformed or constitutional were all *calzados*, since they all had a destiny (1), and those of the primitive observance did not, but aspired to *be calzados* with a good one, which was the *desideratum*, as the pedants say, or *the philosophical ideal* according to the school gypsies in their modern jargon.

On the night of February 24, the aforementioned dissident or constitutional gentlemen agreed on the seven main bases of their reform, agreeing to call themselves *constitutional Spanish Communards*, to uphold the Constitution, not to compromise with tyranny and not to admit those who "try to turn it into a focus of disorder or the object of interested or particular aims".

The sixth and most notable basis stated: "those who belong to this society, while they remain in it, may not *work in another secret one*" ^ Finally, the seventh proposed that "the convenient steps be taken so that this society would work in agreement with that of regular Masons to defend the Constitution, putting an end to the dissensions and animosities that are so detrimental to the good of the country".

Two days later, February 26, the bases for the internal organization of the *towers of the* dissidents were agreed upon, agreeing that these should consist of only 5 to 20 individuals. With date of the 28th they launched to the world a violent manifesto against the Assembly of the Order and its supporters, whom, in the absence of another dictation, that they did not get to take, we will call the *primitive ones* or of the primitive observance. They lamented that since the renewal of the Assembly on October 23 (2) the Society had degenerated.

(1) The councilmen positions in Madrid, although unpaid, have always been counted among the so-called *good brews*.

(2) This proves that the Comunería with its first Assembly was installed in mid-October 1821, since the Assembly was renewed on October 23, 1822.

Until then, according to the dissidents, the confederation was *great and virtuous* (1), although persecuted by its opponents who accused the confederates of being *anarchists, republicans, Jacobins and demagogues*. But since the Assembly was renewed, everything went from bad to worse, because it fell into the hands of some men of exaggerated ideas, "who promoted heated discussions, vague and furious declamations,') and the rest that is contained therein, such as "to propagate and encourage motives of enmity against the Masons, to excite open war against them, to raise complaints against public employees, to *complain bitterly of the injustice that was committed in the provisions of destinations* (2)". The dissidence took its cruelty to the extreme of saying that "these steps offered rational reason to doubt whether it would all be pure expression of patriotism or *disguised echoes of ambition and individual pretensions*."

They accused the Assembly of the *primitives* of having fomented the split by means of the *Zurriago* and the Landaburian tribune, going so far as to say that that newspaper was sold to the Court and to the Holy Alliance, not without having indicated beforehand that those productions *were probably of another foreign secret society, not yet well known*. -

The dissidents were not misguided in this invective against the carbonaries; but the other charge that the editors of the *Zurriago* were sold to the Court does not seem to be true. Mejia and Morales died poorly in emigration, while Regato quietly ate the gold of Fernando Vil. There is no reason to impute to anyone what was not; nor is it true that they were organs of the carbonaries with being sold to the Court.

(1) What would these gentlemen understand by *virtue*?

(2) They should have started with that chapter, and that was enough.

They were somewhat more right in saying that it was not right that *a foreign secret society of the Carbonarii* should come to direct the Confederation of Communards, *which was purely Spanish.*')) These poor communards had not yet

entered into the Masonic transcendental cosmopolitanism, nor into the realization of the *ideal of humanity for life* .

I have not yet succeeded in putting myself in direct combination with the planetary philosophers and Freemasons of the other nebulae that revolve in space. My *philosophical conscience* obliges *me to exhibit this caveat* against the theory of the *somewhat closed spirit* of the dissident communards, who did not reach the *higher spirit* of the Car-, boneria in their relations with terrestrial humanity, wanting to prefer it to the Comunería as purely Spanish. Today the ideas of family and homeland are already being *delayed*, and soon we will leave them for the servile.

The Assembly of the *primitive* or *barefoot* communards opposed another manifesto, in March of that year (the date is blank), responding to the charges of the dissidents, and took their cruel retort to the point of proving that many of these "had been favored by that Ministry, *without perhaps deserving it*, with affront perhaps to the Government and perhaps at the expense of the Assembly". To cite the practical cases of salaries given to obscure and undeserving persons, and among them, to the procurators of Valencia, Cordoba and other points, and to a suspended Treasurer of Cadiz, who had been made Intendant of Castellon, was horrible.

He vindicated himself - after the *Zurriago and the* participation in his invectives, in the support given to the communard Paredes, to follow his accusations about the connections of the events of July 7; and denying his relations with the charcoal makers, in this emphatic phrase: "it is false that there are charcoal makers in the assembly, at least this one does not know them". Much I fear that in stamping this the *barefooted*, *they did* not take into account the eighth commandment of the law of God. As for the dictum of *constitutional* with which the *discalced* dissidents wanted to honor themselves, *he* rightly said that they could not be called *constitutional*, "those who on February 19 and 20 *supported the attempt to force the King to replace some ministers* that he had

separated in the use of his powers."

In the meantime, the French had entered Spain and, preceded by the royalist guerrillas, reinforced and better armed, advanced towards the interior of the Peninsula.

§ XLIV.

Fernando VII's trip to Cadiz: his official ineptitude: quarrels between Masons and Communards painted by themselves.

I am not going to trace the history of those well known events, but rather the hidden manipulations that in great part motivated them, and this more as a compiler than as a historian, gathering the scarce data that the competitors themselves have left us in moments of hatred and bitterness, when passion overcomes the calculation and selfishness of the sect. And to tell the truth, it would be a pity if this data, already published, although little known, were to be lost or to fall into oblivion.

Let us return, then, to continue to its conclusion the precious manuscript of the writer *zurriaguista*, who in this second part expresses himself in very harsh, aggressive and violent terms against Freemasonry, but I am not inventing them (i). Don't forget that he is writing a *commoner*.

"Nothing was left for the Masons to do for the continuation of the Ministry of the San Aligüels. On the arrival of the King in Cordoba they tried to get the people and the troops to clamor for the continuation of the ministers; but the communards frustrated their attempt. The same plot was hatched in Seville for the day the King arrived; but it was also destroyed. The Congress was about to begin its sessions, and the interim ministers had to cease without remedy, at the same time that they concluded their memoirs, and the elected patriots were to replace them. Consequently, the Masons saw the destruction of their plans approaching; and the King also saw his attempts to destroy liberty harmed, and in this reciprocal conflict each sought to find the means of avoiding the fatal blow that threatened them. To find it, the seven ministers, the San Aligüeles, Canga Argüelles, Calatrava, Adan, Rico and several other deputies met in the house of the deputy Cabaleri, and there it was agreed that the ministers should intimidate the King and tell him that the elected did not have the public opinion, and it was necessary that he appoint Calatrava and Zor- raguín, and these, after occupying their posts, would tell S. It was also agreed that Adan and Rico should be commissioned to tell Florez Estrada and Calvo de Rozas to resign their posts. Could the Constitution be attacked in a more express and definite manner, obstructing the King's will (2) to separate the Secretaries of the Ministries of the Interior?

(1) Pag. 32i, volume 3." of the 1.^a edition:

(2) The *zurriaguista*'s Castilian runs in tandem with that of the Catalan Comas. For the rest the *Zapironian* scruples of the commoner author of the manuscript are *edi-* 26

of State and of the Office? The commissioners complied exactly with their orders, and although Florez Estrada and Calvo de Rozas responded to the intimation made to them, that they were as far from making such a renunciation as they were from knowing authority in such a clandestine and illegal junta, the ministers asked the King, without violence, because that was exactly what he wanted, to revoke the appointment of the patriotic ministers and to appoint the Masons, without violence, because that was exactly what he wanted; the ministers asked the King, without violence, because that was exactly what he wanted, to revoke the appointment of the patriotic ministers and to appoint the proposed Masons, who were as bad or worse than the San MIGUELS, so that they would end up losing their homeland (1).

"Calateava, that rascal (2) who was not ashamed to put in the newspapers of Madrid several articles that he signed, blazoning himself as a Mason and defending such a criminal and detestable institution (3)., who had distinguished himself in

the Cortes for his works and intrigues, which he commented and supported so that the freedom of the press, the right of petition and the popular tribunes would disappear, the author of a penal code unworthy of a free people a low flatterer and thief of Argüelles and the Count of Toreno, who always treated him like a miserable *layman* - read (*sic*)who had never hailed the policy..... !

the man who, in the most critical and difficult circumstances of the nation, was preferred by a detestable intrigue to a Florez Estrada and his worthy and wise companions!

"And who were those chosen by this Calatrava?

Who is not indignant that the Masons tried to *obstruct* the conduits of *the will* of a king, whom the Communards tried to get out of the penas.... by murdering him!

(1) It was difficult to lose what was already completely lost.

(2) I am sorry to have to reproduce this gross insult, the offspring of the sectarian bitterness of a rabid commoner. Printed in a work that has been widely circulated, it would be impertinent to omit it. For my part, I qualify it at least as a rude and unacceptable insult.

(3) This is what a community member says. For the rest, Mr. Calatrava will not be accused of inconsistency by those who know how much impact he has had on the Spanish East in recent years, and when he needed to rest.

for his associates?Manzanares, captain without talents and without probity (1), who for having failed in the Masonic order to the secrecy and trust that was made of him, was put between columns and sourly reprimanded and forced to ask forgiveness for his faults to all the brothers, which he executed on his knees and crying tears..... (2), a brute who, because he no longer brayed in the tribune of Lorencini and Fontana de Oro, where he preached every night, that it was necessary to stab the Ministry of the Arguelles, bought this Ministry with the Treasury of Barcelona, at the same time that he bought Alcala Galiano with the Intendancy of Cordoba, and turned both of them into panegyrists of his operations....., the inconsistent and low man, who began to flatter Argüelles from that moment and made him a Mason....., the rogue who sold out the most distinguished patriots in Barcelona and made war on them as soon as he joined the society of the Great East....., the one who ase-

He introduced disorder, disunity and disgust in that city and devoted himself to the pursuit of *exaltation*, to canonize the system of *moderation* and apathy that has lost us; producing his bad behavior in this destination that the people mutinied against him on two occasions....., this was the man elected, to the astonishment of the whole nation, Minister of the Interior of the Peninsula.....

"Sánchez Salvador, who was one of the generals whom Riego arrested at the Arcos headquarters on January 1, 1820, who had been a minister with Feliú, and who had persecuted and slandered Riego and left his post to

(1) I say of these coarse insults and those that will come later, what I say of the previous ones. The writers of the *Zurriago* had to be called C. C. C. (*cave caueni*) as the Romans called the dogs they kept at the door of their houses.

(2) The commoner was not far off when he knew this in such detail. Hearing an Andalusian say that, according to Pliny, the elephant *hears the grass grow*, he said-"0 that Pliny was an elephant, or some elephant told Pliny so."

force, when, as has been said, it came to the point that most of them refused to obey the Government.....

This was another of those proposed by Calatrava and elected Minister of War. This Mason committed himself to the King on the trip from Seville to Cadiz in such terms, that S. M. threatened him with death and told him that either he had to command at all, or he would cease to exist. He threatened him with death and told him that either he had to command at all, or he would cease to exist; And then, considering that it was impossible to carry out the plan of the Chambers if the King opposed it, and overwhelmed by the remorse he had caused to the State (1), he cut his throat in Cadiz, and left a letter for Calatrava and other companions, in which he told them that he had taken that party because he could not suffer the infamy he was covered with and persuaded them to abjure their errors and to work in favor of the country, because it was already seen that the tyrant Fernando was determined to enslave it. And who was the successor of this minister?

-This is amazing! Artillery Colonel Puente, son-in-law of General Campana, assassin of Cadiz at^z March 10, 1820.

"Yandiola also had the misfortune of having taken part in this Ministry, to eclipse the well-deserved concept of patriot that his sufferings in the cause of Richart and other important services he had rendered to the fatherland had acquired for him: he was seduced by Argüelles and other Masons, and took part in this society, but he did not stain his honor, declaring himself, like his aforementioned companions, a friend of the tyrannical government.

"If these ministers, it will be said, were so infamous and harmful, how did the patriots not vigorously* oppose their occupying the ministerial chairs?

"Mas: if they were supposed to have been in agreement with the King since

(1) Great language from *zurrijuista*..... *remorse of the State!* If the historical truth is like the accuracy of language, we are measured.

their entry into the Ministry to overthrow the constitutional system, how did they influence the Cortes in Seville to deprive the King of his absolute command and set up a regency?

"I am going to answer them. The only ones who could have made an effort against these appointments were the commoners, but they have not yet been able to repair the damage done to them by Palarea. The Great East, on the contrary, was increasing every day, *because it was the distributor of graces and jobs*. Riego was despised and outlawed by the Masons themselves; the national militia of Madrid was deceived by the San Miguels, and most of its officers were also from the Grande Oriente (1); the popular tribunes were silent; the French armies were advancing towards Seville without encountering obstacles; there were therefore no elements to combat the mass of rogues who dragged to their party a multitude of stubborn, fools and fools.

"And as to the second question, it has already been said several times that the King was in fact constantly working for the purpose of setting himself up as a tyrant, that he was deceiving the ministers by appearing to conform to the plan of the Chambers, and for this purpose the French army was brought in and the iniquitous measures that have been indicated were dictated; but every moment that passed without the King being able to display the rage and fury of which his heart was possessed was becoming a century. He arrived at Seville, the servile faction received there a considerable reinforcement with the canons and friars who joined them; they now believed themselves to be strong enough to proclaim despotism; they poured out their gold hand over fist, and nothing less than a popular commotion was prepared, the object of which was to put an end in a single night to the Corps.

(1) I would like to say that they depended on the Masonic Grand Orient, as Freemasons that they were almost all.

The plot was discovered shortly before the hour designated by the King for the break-up. The plot was discovered shortly before the hour appointed by the King for the rupture, and

then, seeing themselves compromised, the mandarins denounced the project, the troops and militia ran to arms to support them, the servants were filled with fear, and the King trembled; and the Cortes, to finish covering themselves with opprobrium.....to finish losing honor, they declare the King unfit to rule until he arrives at Cadiz."

In this narration of the anonymous commoner and editor of the *Zurriago* there is a great fund of truth in the middle of some inaccuracies and exaggerated appreciations, daughters of spite, political anger and the spirit of sect and gangs. Given the position in which the Cortes found themselves, they could not do anything else with Ferdinand VII than what they did, declaring him morally incapable of continuing to reign, for then Ferdinand VII, by refusing to leave Seville, was counting on a conspiracy headed by General Downié with a large part of the garrison and almost the entire peasantry. But the royalists, with their usual imperfection in the matter of conspiracies, were discovered. A liberal surgeon, who had open access to the general's house, arrived at the room where the conspirators were discussing without any modesty, learned of the plan, revealed it to the authorities, and the latter caught them almost *infraganti*. Colonel Minio, who was one of them, says that he was not arrested because he left a little before the police arrived.

The departure from Seville was extremely tumultuous. On the night of the 12th the Cortes was notified that the King had left for Cadiz. The following day the deputies began to embark. In the meantime, the townspeople and almost the entire neighborhood of Seville, resentful of the excesses of those days, threw themselves on the luggage of the deputies and militiamen from Madrid, ran over several of them, and even the Artillery regiment that had been in charge of the deputies' luggage.

407 had been left to protect them, he managed to fight his way through with the bayonet (1). A horrible failure came to calm the tumult. The people,

almost helpless, had invaded the Cortes hall, the café del Turco, where the patriotic society was meeting, and the loggia on San Bartolomé Street, where they found the columns still standing and the skeleton in its place in the meditation room, hung in black. In search of weapons a large mob penetrated the Inquisition, when suddenly the whole building was blown up with the people who were inside, set on fire, by chance or by malice, some "barrels of gunpowder that had been left there. The data of that time raise the number of dead to more than one hundred: the vulgar tradition to more than one thousand.

It is told, I do not know how true it is, that an attempt was also made to assassinate Ferdinand VII on his trip from Seville to Cadiz, and that, the King, knowing this, got in touch with the head of the escort, to whom he made the sign of *detrcssc* (2), and that the latter, corresponding to the Masonic sign, offered him protection and shelter and complied by respecting his life. For my part, I do not attach importance to this anecdote that I have heard referred to by more than one liberal and not a few realists as something commonplace, which is why I do not omit it even though I do not believe it. But it indicates the great conviction that there was in the last years of the life of Ferdinand VII that he was a Freemason or had been, spreading that voice the liberals in order to make him odious to the royalists, and repeating it the royalists dissatisfied with the same whom they had idolized.

This account is not consistent with that of Colonel Minio (3) about the attempts to assassinate Ferdinand VII in

(1) After López Baños arrived, to whom some of the populace put up a slight and misdirected resistance, he made an enormous contribution and allowed the soldiers to commit all kinds of robberies and outrages.

(2) Of *dexterity* as the kindly trickster Truth would say.

(3) *Erdinen of the Colonel's . . . of Colonel D. Vicente Minio since March 7, TS2(J.*

Imprenta Real: 1824: a pamphlet in i." of 50 pages.

his trip to Cadiz, which he prevented with his loyalty and the discipline of the regiment of Almansa. Colonel Minio, who later commanded the cuirassiers of the Royal Guard, had the misfortune that neither the royalists nor the liberals believed his

story. I believe that something was plotted against the life of the King, although not everything that Minio says.

§ XLV.

Iloimibles massacres and devastations by Jos comuneros and republicans: reprisals by the royalists.

The uprising of the Guards and other military corps, which well directed and in the first days of July would have saved many evils, executed clumsily by some and in bad faith by others, produced great evils, rabid anger of political passions, the exaltation of exaggerated men, the exacerbation of hatred never extinguished, or rather *inextinguishable*, against the Clergy, and the return to command of the Republicans, always eager for blood and extermination.

We will not speak here of the dead on the battlefield, or as a result of war actions, even if it is always reprehensible to kill the vanquished (1); but with war being waged without quarter since 1822, neither the one nor the other

(1) In 1821 Crncliaga released almost all the Navarrese royalists he took prisoner. It is true that they said that this chief had been in relations with them before (MARTIN: *Historia de la guerra de Navarra*, pages 30 and 34). Bessieres also released almost all the Brilniega prisoners.

MIO contenders have the right to blame each other for acts of this kind committed by the chiefs of both partialities; in any case, the hatred is greater when they are committed by military chiefs, of high rank and commanding regular and disciplined troops.

Mina and Riego, who were in barracks after their republican attempts had failed, were sent to Catalonia and Andalusia. In Catalonia he had just been defeated. Torrijos by

the baron of Eróles; but Milans and Mina destroyed the hosts of the royalists, that this one, with' his usual mendacity and pride makes rise to 30,000, to give importance to his triumph, when they were not even the third part. The inhabitants of Castelfollit made a spirited resistance against the troops of Mina, who ordered them to be put to the sword and destroyed the town, leaving only a wall on which was placed a sign that read:

Here existed Castelfollit:

*peoples take example and do not give shelter to the enemies
of the homeland*

Liberal writers refer to this act of brutality as the simplest thing, and add Mina's words that it "produced the happiest results." It is the phrase used by French cannibals in 1793 (1).

(1) According to a statistic, by the way very incomplete published by Promlhon, the French revolution of '93 cut the throats of the guillotine:

Citizens of various classes, 13,638; women of the people, 1,467: nobles 1,278; priests, 1,135; noble ladies, 350; religious 250.

Total number of guillotined, 18,613.

Died in the Vendee: men, 900,000; women, 16,000; children, 22,000; women killed as a result of the outrages of the humanitarian regenerators of France, 3,400; women killed while pregnant, 348.

Total deaths, 940,748.

Died at Lyons: killed, 31,000; workers drowned in the Loire, 5,300; creatures idem, 1,500: nobles idem, 1,400; women idem, 500; priests, 400.

Total, between killed and drowned, 40,100.

Died in Nantes: men of various conditions shot, 32,000; children idem, 500; priests idem, 300; women idem 264.

Total of only 33,063 people shot.

To tell the truth, to break the head of a son who insubordinates is one of the simplest home procedures, and also gives the happiest results; but it is still a barbarity. Mina could no longer be reached. What the neighbors who managed to escape the slaughter would do, can be easily considered: they had to be guerrillas by force, and the Spaniard in such cases does not feel discouragement, but anger and thirst for revenge.

But Rotten left the furies of Mina far behind him: the cruelty of the latter on the battlefield can be explained, although it is reprehensible; but that of General Antonio Rotten, organizing the cold-blooded murders, is horrible and repugnant to a high degree. When occupying San Lorenzo de Morunis, he indicated to each battalion the neighborhood that was to be

plundered, with the power to do *whatever* the soldiers *wanted*, and when the surviving residents were expelled from the town, they were forbidden to rebuild their houses or return to it.

Rotten organized in Barcelona against the good men, the system that today is followed against the bandits and kidnappers of Andalusia. He sent the prisoners to Tarragona or any other town, and in the middle of the road, the escort, which was chosen for the purpose, killed them with bayonets, alleging that they had tried to escape. The prisoners left in a tartan, which came to have a disastrous fame, being called *Rotten's tartan*, although it was not his, but that of the most ferocious commoners of Barcelona. It was known that whoever entered it traveled for eternity. Thus was assassinated the old Bishop of Vich, on April 16, 1823. There was also an attempt to assassinate the Bishop of Lérida, also a prisoner; but some liberal friends of his worked hard the night before, also resorting to the effective incantation of the ounces of gold, distributed among several of the most furious communards: thus it was achieved that these hyenas were satisfied with the corpse of a Bishop, leaving the other in the prison because he was ill. When they reached some bushes where the prisoners always wanted to get out of the cart and escape near the town of Villarana, the Bishop of Vich and the layman who accompanied him were taken out of the cart and killed with bullets (1).

Before this, Rotten had had twenty-four neighbors of Manresa killed in the most inhuman way, on November 17, 1822. It is convenient to record the names of the victims and the details of that ferocious and inhuman murder in which the Freemasons of Manresa took part, due to the dastardly rivalries of the local chieftains, and the authorities and commoners of Barcelona who demanded such massacres.

There are people who, with good intentions, it seems, but in my opinion with a false view, pretend that *a veil should be cast over these things*. History is not written *by casting veils*, but by tearing them, and presenting the pictures in all their horrible reality, however repugnant they may be. To attenuate the brutality of the burning of the convents in Barcelona and of the

liberal autos de fé with the Carlists of the cindadela, the liberal writers appeal, as extenuating circumstances, to the justice done by the Count of Spain with the Freemasons of Barcelona, and to Fr. Puñal, and to the Angel Exterminator and to other facts, some true and others chimerical, executed by the royalists; but they take good care to keep silent that these revenges, which I will revile, and which are not all true, had been preceded by the horrible scenes of Manresa and other points of Catalonia, of the fires of Castellfolit and Pi-teus and of the cold-blooded murders made by Rotten's hired assassins on the prisoners who wanted to escape from his funereal tartan.

(i) The author of the *History of the life and reign of Ferdinand VI* describes this horrible murder in detail, volume 3.º p. 120. It was Bishop of Vici the R. P. Estrauch of whom we spoke in the previous chapter and of his polemics in Majorca: it was he who translated in prison the *Memoirs pure history of Jacobinism* by Abbé Barruel.

The liberals of Manresa accused several priests, religious and elderly neighbors of the town of being conspirators. Outstanding among them were Canon Tallada, a distinguished writer and mathematician, aged 63, Doctor Font y Ribot, theologian and canonist, Father Juan Origoitia, an American Jesuit, aged 80! a great humanist, who had more than 40 years of teaching and exemplary life, two Carmelite priests, seven Capuchins and several merchants and artisans, known for their probity and almost all of them poor. Among them was the second mayor, Mr. Ignacio Font, a man of much prayer and recollection, far from politics, and whose only crime was to have been elected to that position by the good men and to have accepted it with great displeasure. But at last he was Mayor, and occupied a position where a commoner could look after his own interests and those of the country, and in this way his assassination succeeded in removing the good men from the council offices, and to be able to freely exploit the pockets of his fellow citizens. The poor Font was married and had five daughters: he was forced to look for the baggage to drive the prisoners, and he himself, seeing the displeasure with which the neighbors lent them, told them: "It seems to you that I will go with them so *that they kill us!*"

In fact, when they arrived at a place called *the three rivers*,

because there were three leafy oak trees at a bend in the road, they ordered the retinue to stop and began to kill the 25 prisoners with shots and bayonet thrusts. The old Jesuit Origoitia, energetic in the midst of his decrepitude and weariness, absolved his companions of misfortune, and kneeling down, addressed words of consolation to them, exhorting them to pardon and patience. The prisoner Mr. Francisco Carnps did not agree well with them, who, running away, rushed down a dreadful cliff, and managed to save himself, in spite of the many shots that the assassins directed at him, and to bring the news of the dreadful crime to the mountain villages (1).

Of all the barbaric acts committed by the liberal authorities to quench the bloodlust of the communards and republicans, none was more ferocious than the slaughter of those 24 innocent victims. Horrendous was that of those of the castle of San Antón de la Coruña, but in the end, they were mostly political prisoners. On the other hand, this last one had other circumstances no less dreadful, the number of victims being twice as high.

General Morillo was in Lugo with his headquarters on June 26, 1823, threatened by the French General Bourke.

Indignant on learning of the King's dismissal in Seville, he assembled a board composed of the Bishop, political chief, and three procurators from the provinces of Coruña, Orense and Vigo, to attend to the preservation of public order, and sent a parliamentarian to Bourke, asking for an armistice and to have the provinces of Galicia at the King's orders in the meantime. Quiroga was present at the meeting, and could not but agree with Morillo on principles, but refused to believe that the violence done to the King was true. He separated from Morillo, and the latter had the generosity of

(1) An expiatory chapel was erected at the site of the crime. The victims were unburied for two days. In the year 1821 a sheet was published in the printing house of Abadal whose epigraph reads as follows: "Individual relation of the names of the 25 victims that are deposited in the new church of the cave of San Ignacio of the city of Manresa those who were sacrificed on November 17, 1822 in the ambush called *the three romes* by disposition of the cruel and bloodthirsty Rotten, which victims were lying in the same place of the

slaughterhouse until the 20, that they were buried "without the least gift in the cemetery (sic) of San Pablo de la Guardia of the bishopric of Barcelona, in which place they remained until the 28 of December of 1823, that with funeral pomp they were transferred processionally to this Church in which they will remain until being concluded the monument, that the illustrious City council of this city in agreement with the Excmo. Mr. Captain General Baron de Eroles, has determined to build to eternalize the memory of heroes who were and will be the model of the most cherished loyalty, etc.". The chapel or rotunda built at the entrance of the cemetery in 1825 was demolished in 183rd by order of Sarsfield - giving him 40,000 rs. of the only 70,000 that were in the cash box. With these, and accompanied by some officers of exaggerated ideas, he went to La Coruña, determined to resist, not only the French general, but the whole country, in part revolted, and in its totality desirous of putting an end to the constitutional system.

Morillo, with great shrewdness, had made the Bishop of Lugo enter the junta, with the object of thus containing the royalists. The country was in fermentation and the liberal troops did not occupy morally more ground than the one they were treading on. Numerous parties swarmed everywhere, commanded by the priest of Freijo in the party of Buron: D. Andrés Arias, known by *D. Juan Feas*, employed in artillery, commanded the royalists of ^Ion-terroso and Taboada, D. Vicente Gil those of Bocelo, D. Antonio Pardo those of land of Rábade, D. José Ramos those of Arzúa, and D. Ramón Varela those of Deza. The same Quiroga had pursued in vain the royalists of Bu- ron committing not a few outrages in the country (1).

This conduct contrasted with that of the *factionous*, who, having taken possession of the Field Marshal, Fe- liu, who was passing through La Coruña as director of the fortifications with two daughters and a son, a cavalry escort and rich baggage, was unconditionally released by them, telling them: "We are *factionous* but as honest and generous as you see (2)" and also giving him all his baggage.

(1) In the *funeral oration* preached in Lugo by the canon Lectoral D. Claudio Denis on March 15, 1824 at the funeral celebrated for the soul of D. José Ramón Abuin and other royalists executed by the liberals, there are some very curious historical notes, both on the vicissitudes of the royalists of Galicia, as on the horrible murders of La Coruña. It is a notebook in 4.º of 70 pages printed in Santiago in 1824 by Montero. The note 15 says: <L'no delos four heroes of the Island D. Antonio Quiroga what at the time (1823) commanded in

despot in this kingdom of Galicia his homeland, whose fidelity disproved with rebellious behavior. He returned well ashamed of the boastful attempt that he undertook against the undefeated Buronese, in whose country *he made of his* *Xo* are for forgotten.

(2) *Funeral oration* etc. by the aforementioned Mr. Denis, p. 11 and note 14.

Quiroga, seconded by his henchmen, and in spite of the favors received from Morillo, defamed him among the liberals, accusing him of being a traitor. Feeling this ingratitude, the Count of Cartagena wrote him a letter, accusing him of his inconsistency and bad behavior (1):

"I have seen the Constitution attacked," Morillo tells him, "in the foundations that sustain it and I *cannot recognize an act that the people and the troops detest*. You have been a witness to the opinion generally expressed by the different people I have gathered together to proceed correctly in such a delicate matter. You yourself, agreeing on the principles that led them and *doubting only the authenticity of the paper* that has served to persuade everyone of the fact, and of the news that separately confirmed it, only recognized the Regency conditionally. Convinced of everything you have decided to *put your person in safety* (2) and you asked me for help for this purpose, which I gladly gave you What then do you expect? *Will you commit the baseness of being the traitor to the promises you made voluntarily on your departure, without my having demanded them from you?* Believe me, Quiroga, your impotent efforts will only produce popular commotions, will force the people to *invoke the help of the invading army to remedy their ills* . to those who advise you so imprudently.

(1) This terrible letter can be found in the 2nd volume of documents for the *Apuntes histórico-críticos* por el Sr. Marqués de Miradores, p. 302, number LXXIII.

(2) He already knew how to do this. Among the papers of that time I have in sight a brief but very fine satire titled *La Economía prodigiosa del general Quiroga*, in which his reputation does not look very good. Quiroga asked permission from the Cortes to pursue the retired Captain Marcos Xuñez Abreu, supposed author of the satire; it can be seen in the appendix. Abreu was a colonel when Quiroga was not yet one.

There is also another paper of Colonel D. Tomás Rosales to whom Quiroga insulted and challenged in the City Hall of Seville, and to whom later the challenged one celió in face his insolence by means of u[^] jiapel printed in house of the widow of Lopez, on February 8, 1821, reminding him of his challenge, to which it is not known that General Quiroga answered then.

te....." This is how the sensible Count of Cartagena expresses himself: pe

Quiroga in his lack of talent and dominated by the communards of La Coruña, tried only to resist there uselessly, not to leave the flag well placed, that this was decorous, but to appear a heroism that did not fit him. So, when the siege was formalized, he fled from La Coruña. The command then fell to Brigadier Pedro Mendez Vigo, a furious communist with pro-Maoist ideas, as evidenced by a document he published in 1834, in which he defended the murder of Vinuesa (1). But, even if his pen did not say it, his deeds would say it, and the ferocious and inhuman murder of the 50 prisoners of the castle of San Antón de la Coruña, on July 22, when the communards of that town were already besieged by the French, and a month before their capitulation, which was on August 27, and at the discretion of the victor. This defense would have been honorable without that horrible crime, which stained the name of the defender of the square, already condemned by history and public opinion because of such an act of barbarism, comparable only with the most repugnant of the French revolution (2).

(1) The paper was titled *España y América en proyecto* and was included by the Marquis of Miradores in the 2nd volume of documents for his *Apuntes*, page 3. Mr. Mendez Vigo prints about the horrible murder of Vinuesa these words that "it resulted in one of the most scandalous occasions of servile partiality and effervescence in which the traitor Vinuesa lost his life that his judges would have wanted to put to safety".

The judge had sentenced him to ten years' imprisonment, an exaggerated penalty for an *attempted conspiracy that had been frustrated and not proven*: our code imposes a maximum sentence of seven to twelve years in this case. Mendez Vigo called for ten years imprisonment to *save the prisoner*. What ideas of liberty and justice! He adds that the national militia of Madrid *had to repent of having condemned the murder of Vinuesa*.

(2; The author of the *History of the life and reign of Fernando VII*, volume 3." p. 121, calls him a defender of the most exaggerated doctrines, and his act a *sacrilegious imitation of the revolutionary marriages of France* invented at the time of their dreadful revolt to more quickly sacrifice men. The Marquis de Miraflores (p. 227) "sad historical memory of the sadly disastrous events". *Horrible* is sad, but it is something more than sad. I omit other harsh qualifications of later historians. In another part he calls him an *emulation of Robespierre*.

On July 22, 1823, the warden of the prison of La Coruña, Mr. Ramón Varela, was ordered to give an account of the prisoners he had: he passed the corresponding list, distinguishing those who were for political crimes and those for common crimes, and he took the precaution of warning that one of them, named Bartolomé Becerra, was not being prosecuted because he was insane. Mendez Vigo put the following decree at the top of the list: "In addition to those contained in this list, except for the last one who is insane, all those who had been here until now in the castle of San Antón for political opinions, except for Captain Losada-Mendez Vigo, should be embarked".

Transferred that same day from the public jail to the castle of San Antón, they were joined with twenty-one other prisoners for political crimes who were there, and all of them, numbering 51, were handed over at midnight to D. Juan García Pumariño. They embarked on the Seville quechamarin *the Santo Cristo*, and as soon as they were on board, they were tied two by two tightly bound, and, leaving them almost naked, they were lowered into the hatch. There they remained until the afternoon of the 23rd, when the ship set sail, supposing that it was going to Vigo so that the prisoners would be safer there. The ship was reinforced with troops under the orders of an assistant of Mendez Vigo, who lent himself to serve as executioner, and advanced three leagues into the sea. Once the prisoners were on deck, seeing one of them being thrown into the sea with bayonets, he threw himself on the assistant, who would not have had a good time if the prisoner had been unbound. The soldiers put an end to that scene of cannibals, throwing all the prisoners into the sea full of wounds; and the sailors, from a boat, finished off the remaining prisoners by smashing their skulls with the oars. The sea was in charge of confirming the horrible crime by throwing the mutilated corpses, full of wounds, with their hands cut off and their skulls, to the shore in the following days.

418 destroyed, causing unspeakable horror in the besiegers and no less exasperation in the coastal towns (1).

In directing his reproaches to the Marquis of Miradores for the few and *very mild* words with which he spoke of that horrible crime, Vigo did not even take care to attenuate it. And how, if he HIMSELF praised the murder of Vinuesa, and believed that the brutalities of the communards could have saved liberalism in Spain in spite of the invading army (2)?

Perhaps the governor of La Coruña sinned *out of weakness*, since it was public knowledge in the town that the Masons and communards demanded the perpetration of that crime, as a means of committing him more in the defense and to take a last and dastardly revenge on his enemies. But Mendez Vigo could not wash his hands like Pilate, because in the end he tried to save the victim.

D. Domingo Bajo y Mizo, complicated in the crazy palace conspiracy for the King's evasion, as well as the individuals of the Royal Chapel D. Jorge Crespo, D. José Terrón, (who was also a canon of Burgos), D. Antonio Ordoñez, D. Francisco Barrio and D. Agustín Escudero, all of them priests. D. Antonio Ordoñez, D. Francisco Barrio and D. Agustín Escudero, all of them priests: Also the presbyter Don Juan Magadan, commander of the uprising royalists in Buron, died there with several others of his guerrilla, who had died there.

(1) The following were executed in La Coruña for these murders: D. José Rodríguez, Don Antonio Frade, plaza assistants, Antonio Fernandez, Damian Borbon, his son Bernardo, José Lizaso, shoemaker, José Perez Torices, pilot, Antonio Vallejo and José Morales. Torices, Frade and Lizaso committed suicide.

(2) "The people who compared the *ridiculous mysteries of the* Freemasons with the publicity and the *national flag* of the communards....were decisively forming their opinion. If the revolution had lasted one more year, the communards, beaten everywhere in 1823, would have obtained a complete triumph and perhaps would have saved the homeland. (Miradores, 2nd volume of *documents*, p. 337).

The author further on (page 36) professes to be a *federal republican*, combating the Royal Statute. He denies that Riego was a republican (page 330), saying that Feliu took the *defamations of republicanism to the point of infamy* and even accuses Riego himself of having *played an indecisive and mistaken role* (page 331).

They had been imprisoned in an action. The two García brothers and the other two Blanco, were also chiefs of the royalists of Cotovade; D. Salvador Escanden, Brigadier imprisoned in Asturias with two sons who were part of his guerrilla; D. Carlos Teodoro Gil and D. Juan Aragón, lieutenant colonels, and D. Francisco Rodríguez Corral and D. Domingo Neira, notaries. Francisco Rodríguez Corral and D. Domingo Neira, notaries. Several of those killed were condemned to the garrotte by royalists, among them D. José Fernandez de la Mezquita, Fr. Narciso Alonso de la Mezquita and Alonso Caneda. Finally, the last eight on the list were imprisoned as thieves and had tried to climb the prison, breaking a fence. Except for these eight criminals, the remaining 43 were imprisoned as royalist conspirators, or as guerrillas in the same sense (1).

If the tribunals had condemned some of them to die on the scaffold, why murder them in the shadows of the night, without spiritual aid, mutilating the dying with weapons that are not those of the executioner, when in any case they should die in the light of day, publicly and at his hands, by virtue of a sentence, rightly or wrongly pronounced? Whoever usurps the functions of the executioner, let him suffer the consequences that history will count him among the executioners of mankind, no matter how much he may speak of liberty and the republic; for it is not by his words, but by his deeds, that men are judged.

Also from the castle of San Sebastian royalist prisoners were stealthily taken out and drowned in the shadows of the night; but those executioners had more luck and more cunning; the sea did not return corpses and no criminal case was formed about it (2) as about the murders of La Coruña. In Alicante it was

(1) See the list of these in the appendix.

(1) D. Tomás Eguilaz gives news of this crime; but I have not been able to acquire sufficient data about it, nor do the histories I have consulted mention it.

The ship's skipper, however, when going to execute his unfortunate offer, did not have enough gall in his chest to commit the crime and disembarked the unfortunate men who had been at death's door on a beach in Murcia.

In Cartagena another portion of royalists were embarked for Majorca, who, knowing the fate that awaited them and that in any case they were going to die, managed to throw themselves desperately on their drivers and to hold them: then changing course they came to disembark on the beaches of Valencia. In Orense the prisoners of the jail were also beheaded, and Soroa also left many traces of blood in Guipúzcoa (1).

In other parts certain formalities were kept to take to the torture to those accused of servile; but it was known beforehand that the defendants had to be executed, and in some points like Barcelona, Murcia, Zaragoza, Granada and Valencia not even they were allowed to name defenders to cover the appearances. This is what happened in Barcelona in the case of Mr. Francisco Coll, who was legally assassinated in February. *The Universal* of that city corresponding to March 4, dared to print that the defender had been content with preparing Coll to suffer with patience the punishment he deserved, and that he only asked the judges to pray to God that as soon as possible all the conspirators found in his case would have the same fate. This was turning the courts into carnivals of men.

With equal cynicism they proceeded in Granada, since an article, printed in *El Universal* of February 25 said that there it was no longer *the style* to take the prisoners to jail, but rather they were summarized and dispatched *quickly*. Sometimes even the summary proceedings were spared, since the 42 of

(1) D. TIBURCIO EQUILAZ: *Discurso apologético de la lealtad española*, pag. 65: cites on purpose the *Indicador Catatan* of February 21 (*January*, it says there) and *El 'Universal* of March 4.

February the Nationalists assassinated five prisoners at the gates of the town, and a few days before (February 4), some paid hired assassins entered the jail and assassinated Father Osuna and five other Royalists imprisoned on suspicion of conspiracy.

The military chiefs meanwhile committed a thousand atrocities. Presas himself confessed to those of Torjos, El Empecinado and others (1).

"Rottens in the capital of the Principality renewed with proscriptions and murders the sanguinary scenes of Robespierre. Torrijos in Vitoria and Pamplona, although he was not so cruel, could not contain his troops so that they would stop committing violence and murders of almost the same nature.

)>Colonel Gonzalez, in just one day, ordered 300 who had surrendered to go to the sword. D. Juan Martin *el Empecinado* entered Cáceres murdering all those he found in front of him, *without sparing the innocent children* he encountered).

Horrible was also the conduct of the soldiers of Lusitania commanded by D. Bartolomé Amor, when the ex-republican Bessieres insisted on getting inside Madrid with foolish or imprudent pride, on May 20, violating the capitulation that General Zayas had made with the French general. Great excitement was noted in the slums of Madrid, fierce liberals in 1820, and fierce royalists in 1823, as they were fierce cutthroats of friars in 1834 and as they would be fierce Saracens tomorrow if the Moor Muza came as absolute king. Bessieres' advances, composed of Catalan lancers, were already arriving at the Prado, when the Lusitania regiment gave a charge that overwhelmed, not only the cavalry, but also the infantry of the petulant Bessieres, making a great slaughter and taking 700 prisoners by the way for the stupid folly of their leader.

But the soldiers of Lusitania, drunk with anger for (1)

422 the insults they had received that day from the chisperos and manólas, they scattered through the countryside, inhumanely stabbing the imprudent but unarmed families who had gone out to wait for the royalists and who were picnicking in those places. It was then claimed that they were thinking of entering Madrid to plunder: the thoughts were not seen: what was seen were 200 men and women, defenseless and inhumanely killed, and many more wounded in the fields and in the streets...

Three months later, Zayas was surprised and imprisoned by Riego, in Malaga, and put on a ship with two other generals and several officers sent to Cadiz. In passing, he seized the silver from the churches of Malaga and many other towns and ran over as many priests and religious as he could get his hands on. The imprisonment of Zayas and the other deportees took place on the night of August 17; but Riego continued in the immediate days doing all the nonsense and outrages he wanted, imprisoning all those who were denounced as *servile* and threatening them with death in order to get money from them (1).

On the night of the 26th he had four of his suspects taken off a ship that he had ordered to embark on a frigate called the *Comunera*, and together with four others that he had in jail, they were taken outside the walls and killed without receiving spiritual aid. Among them were a warden of the cathedral, the surgeon of the College of Nautical and a notary of Rentas.

General Loberdo went from Granada to Malaga to attack Riego. The latter, relying on *the resources of the secret societies* (2), went in search of Ballesteros and

(1) See more news in the appendix. Liberal writers only speak vaguely of outrages done by Riego, but without wanting to specify them. What I miss is the clumsiness of the royalists in not having divulged them more, proving that Diego should die for having killed iniquitously.

(1) MIRAFLORES: *Apuntes*, p. 230, says of Riego, moreover, that "*surrounded as always by bad advisors...*: he committed *outrages AND assassination attempts*." This is too much sweetness when it comes to *assassinations*.

After offering him the command of the assembled troops and trying to induce him to commit the felony of violating the capitulation stipulated with the French general, he surprised him like Zayas, and put him prisoner. Knowing of this, General Balanzat advanced to rescue Ballesteros with his division, and Riego had to run with his own, composed of some 2,500 demoralized soldiers, leaving him the squadrons of Numancia and España, which remained with Balanzat and Ballesteros.

With his 2,500 marauders Riego arrived in Jaén and tried to sack the population: but the arrival of a French division made him flee without any plan or direction, until, beaten, discouraged and abandoned by all, he came to see himself in that country as he had seen himself three years before. Accompanied by three subjects, two of them foreigners (1), he arrived at a farmhouse near Vilches and Arquillos. As it had cost him little work to earn the much gold he was carrying, stolen from the churches and scandalously and inhumanely taken from the royalists of Malaga, he lavished it, and this lavishness was disastrous, for having offered a swineherd fifteen ounces of gold if he would provide him with help and serve as his driver, he became suspicious and warned the royalists of Arquillos who arrested him. On September 15 he was transferred to La Carolina, and on November 7 he was hanged in Madrid; he who *kills with iron dies with iron*, and if this apothegm is not always fulfilled, at least when it is fulfilled it is remembered (2).

The royalists for their part began to use cruel reprisals against their enemies. We will not speak here of

(1) Captain D. T. Bayo, Piedmontese lieutenant colonel Virgilio Vicenti and Englishman Jorge Matías.

(2) The anonymous author of the *Historia de la vida y reinado de Fernando VII*, in his Masonic and impious ideotes, reproaches Riego for not having committed suicide with a poison provided by a foreigner and for having died giving signs of repentance (volume 2, page 180).

-The liberals had been very *liberal* and even prodigal in the distribution of such offenses; but the royalists in turn lavished them in such a way in the second half of the year 1823, that the former owed nothing to the latter. The most pacific people were also insulted for wearing any green or purple ornament on their clothes, or for wearing caps or caps, a kind of red beret that many liberals of that time wore (1) Who would have said then to the royalists that those caps, or something similar, would be, in time, the royalist badge of their children and grandchildren!

Already in mid-August they ordered the formation of a case against those who committed various outrages in Alcalá and Torrejon against the liberals, burning their furniture on the night of San Lorenzo (2); but in other towns they were worse off, and not a few liberals died at the hands of the mobs or private individuals, for personal vendettas, since, as happens in such cases, everything was given a political color at that time. Horrible was among others of its kind the murder of the shearer of Ateca, whom a horde of savages, filled with blows and wounds and half alive threw him into a hempen hut, to which they had set fire because it belonged to a liberal. The Capuchin Fathers took out the Blessed Sacrament with all haste to restrain such Caribs; but they got nothing, and it was even said that they received some stones from those defenders of the Altar and the Throne. How to remain silent in view of such horrors! How to remain silent in view of such horrors! The periodical press that systematically execrates the horrors of the opponents, and absolves, attenuates,

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(1) In Aragon they called them *mushrooms* because of their shape: the liberals called them *setarias* and *cuscas*.

(2) In Alcalá, it is attributed to the events of that night the determination of the engineers, almost all of them liberals and Masons, even after the year 1824, to leave Cuadalajara.

The people's education, that which is called the *people* and is nothing more than a fanatical and uncouth mob, which today with *its truncheon* crushes the royalists, and tomorrow in the name of God burns the liberals.

But among the facts of that time that history already records, there are some more serious ones that should not be admitted without examination, because they are attributed to secret royalist societies, directed, it is said, but without evidence and, in my opinion without plausibility, by ecclesiastical prelates.

The regency named Intendant of Zamora to D. Francisco Aguilar y Conde; but the board of there, to whose head was Mr. Inguanzo, had designated for that destiny to another sugeto, son of the same population. This one, supported by his partisans, threw himself on Aguilar, who received seventeen stab wounds, being imprisoned under the pretext of being a covert liberal. Liberal historians say that he was run over because he was wearing white shoes trimmed with green, *rissum teneatis*, and blame it on the Prelate. My reports disprove this, because, although Mr. Inguanzo was a somewhat unsavory character (and to say this does not offend his memory, as it is public in Zamora and Toledo), no one there thought him a man of bad heart and capable of such infamy. But it was enough that he was president of the local royalist junta for the liberals to stain his memory, attributing to him participation in that deed (1). In any case, the seventeen stab wounds must not have been *good ones* in the charcoal style, because the wounded man, in spite of them, and of a bullet at open fire, and the bad treatments and the prison, did not

(1) The first one who gave the grotesque news of the *white shoes* was Carnerero in his *Memorias contemporáneas*: as he was a *curmudgeon* at the time, he paid a lot for this news of costumes. The other liberal writers have continued to put in history the *white shoes with green riveteailos*- and who will take them out of -Ha!

died; since a French general had time to come from Valladolid with troops and get him out of prison.

More serious is the inculcation made to the Spanish clergy by Mr. Mendez Vigo, the one of the *republican marriages* of the Castle of San Anton, in the following lines that are reproduced without any criteria by all the liberal historians. "To give, he says (1), a slight idea of the nature of the faction or sect that governed Spain after the liberals, we will copy the following facts pertaining to the *Apostolic Society of the Angel Exterminador*, composed of archbishops, bishops, canons, friars and some great and proprietors. In September 1825 this society held a general meeting in the monastery of Poblet in Catalonia, which was attended by 127 prelates and was presided over by Archbishop Creux: the Vicar General of Barcelona Ave- llá, elected Bishop of Ceuta, was also present. In it, it was resolved to inlluir and to put all the means so that the undefined officers who took refuge in Barcelona and were then over 600, would be forced to move to the towns of their nature, by which means they would be separated, and separated they would be finished with them in one night, making use of the reserve of the royalist volunteers. This was discovered by two landowners who had attended that atrocious meeting fascinated by the monks of Poblet. Horrified on hearing of this cruelty, they reported it to the police intendant. He redoubled his vigilance, and did not stop until he discovered the den they had in Barcelona. But when he was going to throw himself upon it, he received an order from the Government, so that, far from persecuting this society, he would lend it his protection.

"According to the reports given to the Audiencia of Barcelona, up to the end of October 182nd, 1828 individuals had been killed on the roads and in the villages, among them, the following

ii) MIRAFLORES: *Apuntes*, at the end of volume 3'.

The rest were landowners or people from the province of Barcelona. These unfortunates had belonged for the most part to the constitutional army, and as this was discharged, they were assassinated when they retired defenseless to their homes (1): the others were property owners or persons who had declared themselves in favor of the fundamental laws of the Kingdom N." H' O.' E.' February 4826 (2)."

So much for the narration of Mr. Mendez Vigo. If I believed in the existence of such a society, I would not find words hard enough to anathematize it, and all the more so, given the august character of the people who are said to have formed it, since, failing in their mission of peace and charity, they became executioners and murderers of their own kind who, however bad they were, they should not judge them, much less murder them in the name of a God of mercy and of a bloodless religion, whose children give their own blood to save that of others.

I would place that infamous and accursed society below that of the Carbonari and the bloodthirsty meetings of the Jacobins and Marathists. *Corruptio optimi pcissima*. But is it true? Is the testimony of Mr. Mendez Vigo acceptable, in criticism and in law? Did the event at Poblet actually take place, or is it nothing more than one of the many slanderous rumors invented to discredit the clergy, as we are seeing today at every turn?

Regarding the Apostolic Board and the Exterminating Angel, the royalists denied it then and deny it now, as we shall see later. The testimony of Mr. Mendez Vigo, according to the law, would not be admissible in any civil court; and can the critics and the court of history admit the accusation, without proof and on the mere testimony of a man who had 51 prisoners murdered in cold blood, without proof, and without the mere testimony of a man who had 51 prisoners murdered in cold blood?

(1) It would not be strange that the neighbors of Caslellfolit and others, reduced to misery by the brutalities of Mina, committed such ferocious revenge.

(2) I do not know what this 0. E. means: perhaps it is number 11 of the newspaper entitled *Ocios <le los Enfir/rqdos*.

Is it not clear that it was in the interest of those who committed that crime to accuse their opponents of equal and greater crimes in order to attenuate their own?

And what were these people? In Poblet they celebrated at that time their meetings some cisterciens of the Congregation of Aragon that were of quadriennium, many of them of Royal appointment. For the restoration of their monasteries they had several congregations and one of them in Poblet. That there they spoke against the liberals seems very probable, but that these horrors were projected is not credible, not even plausible.

£ XLVI.

Trtuisig cutes c intransigent: freedom of the Bey: reaction.

The Count of Montijo, our unforgettable *Uncle Perico*, had seen his former Masonic services from 1816 to 1820 paid for with great ingratitude. Although he was soon able to hold on to his rosy Orient until the middle of the year 1820, he soon learned that his 33rd degree was illusory, like those given in honor to kings and princes, and that in reality there were other *masters* who taught what he did not want to learn or practice, and of whom he was but a mere and even ridiculous instrument. When he saw the *fracmasoneria* attacking all the aristocratic institutions that surrounded the throne, giving him spies, he was not only a mere instrument, but also a ridiculous one.

He, who was highly aristocratic, was not a little displeased when Freemasonry mockingly said to him: "If you are to be ours, burn what you worshipped and worship what you burnt". In vain, shielded by the example of the English aristocracy, almost all of which is Masonic, he wanted to assert his services and his liberal and anti-religious ideas, without prejudice to those of his class and birth, for he was rebuffed and reduced to nullity by the true Masonic East. A revolution, which was radically democratic and brought in its bosom the republic, could hardly accept that Freemasonry, the soul of it, should continue to be led by a fickle aristocrat and perpetual conspirator, who, if he did it favors, had also caused it grievances and damages in 1814 -

As the French approached Aladrid, the Count of Montijo and the other unforgettable Count of La Bisbal, worthy of appearing beside them, appeared on the scene for the last time. The pretension of those two models of honesty, loyalty and consequence was to be the Castor and Polux of the constitutional regime in such an unhappy storm; and who better than them to represent that fraternal group and to serve as *fireworks* according to the expression of the vulgar?

The author of the *Historia de la vida y reinado de Fernando VII* gives a sinister interpretation to the efforts of both of them to save the Constitution from the shipwreck that was going to swallow it up. "The Count of La Bisbal, he says (1), who at all times had worn the costume of the day, and who had stood out so much in the tortuosities of the Palace, was solicited by his former friends and among them by the *corrupt and corrupting* Count of Montijo, who had remained in Madrid *with secret instructions* (2), always seething with desire to appear and to upset the representative government".

Vi) Volume 3." pg. 83.

(a) *Secret* from whom? from the King, from the Masons, or from both?

Oh monstrous ingratitude! To want to save the constitution by simply adding the appendix of another chamber; it is called to upset the representative government!

And if the poor *pretty child* (1) was born in Cadiz somewhat stunted, and her own parents encanijaron her shortly after birth, and to break to walk in 1820, it was seen that she limped, with the crutch of a camera, what stratum is that the two Counts wanted to give her another with which he could better straighten his faltering steps? It is well understood that the Cortes of 1811, usurping their attributions and rights to the other two Estates, basing their political origin on fraud, perjury and the rapacious destruction of the ancient and historical constitution of the Cortes of Spain, did not want to substitute for the two Estates preferred by it and even stripped of their legitimate rights, a senatorial chamber, which would be a shadow of the same, since the shadows of the victims are usually the tormentor of the usurpers, at least in dramas and legends. But could those two Freemason Counts stop demanding that their liberal Masonic ideas be harmonized with their royalist aristocratic interests?

The Duke of Angoulême was in favor of saving the Constitution by modifying it, the French army abounded in these desires, the French Ministry desired and demanded it, and its president, Mr. Villele, after having disfavored and almost persecuted the regency of Urgel, not wanting to compromise on this part, continued working in this direction and dividing the royalists, as we shall see later.

Ferdinand VII pretended to accede to such demands and entertained the moderate ministers with it; but inside he detested the Constitution, whether with one or two chambers. On the other hand, the reaction came with the same force with which the revolution had come.

(1) Title given by the liberals to the Constitution, mainly in popular and patriotic songs.

431 three years earlier, and in this country of vice versa, there is nothing more reactionary than a revolution, nor anything more revolutionary than a reaction. Even if Ferdinand VII had wanted to sustain a modified Constitution and a temperate government, would he have been able to do so? Would the royalists, the guerrillas, the emigrants, those beaten for three years, the relatives of the assassinated and the victims of the Masons and communards have let him act in this way?

Well, wasn't it to cost him the throne three years later not to have wanted to accede to all the demands of the reaction? Didn't this begin in 1826 the civil war that still devours us in 1870, dividing the Royal family and giving to the country a bad example, disastrous to the dynasty? Fernando VII achieved in 1823 what he wanted: but, even if he had not wanted to, he had to do what he did in politics: what he cannot be excused * is the sanguinary measures that were then dictated or were not foreseen.

In this supposition, the two Freemason Counts, the Castor and Polux of the revolution, played a ridiculous role in Alayo of 1823, wanting to serve the reaction and the revolution, the King and Freemasonry. On the 11th of May 11, 1823, Alontijo presented a handcuff to the Count of La Bisbal to save the country from the dangers that surrounded it, declaiming against the Constitution, *which was as untenable as absolutism*, and exhorting him to declare himself independent until the King was at liberty.

To this letter of Alontijo La Bisbal answered, four days later, abounding in the same ideas, expressing in a manifesto that it was impossible to govern with the Constitution of Cadiz, that the King should return to Aladrid in complete freedom, to name a ministry that was not of any party, to convoke new Cortes, and that in the meantime the French should return to their country by where they had come from. In this way La Bisbal wanted to erase in the ver-

tients of Somosierra what he had done in the plains of Ocaña.

Once the letters of the two unforgettable Counts were published, they produced the effect that was to be expected, with two characters as noble as they were consistent. The royalists laughed at them, the liberals were indignant. The military, who under the orders of La Bisbal were to defend the passes of Guadarrama and Somosierra against the French, began to hesitate and the soldiers to go home. The communist officers, resentful against La Bisbal, in view of that new defection, aroused the spirits against him, in such a way, that he had to hide, handing over the command to the Marquis of Castellidosrius. This was the end of the pretended transaction of the two Masonic Counts, which could have been called a "*trastelada*", if this grotesque word would not have seemed too low to those who shun all too vulgar and harsh qualification.

For its part, the Regency of Bayonne, after being installed in Spain, also forgot all the transactions and constitutional modifications offered to the French government, and Mr. Villele was not a little surprised to see that the said junta, protected by him against the Regency of Urgel, was more reactionary than the latter, and that the most temperate of all the royalists was the Baron d'Eróles, who had been of the Regency of Urgel, although not always in agreement with Mataílorida.

Castellidosrius had to abandon his positions and retreat to Extremadura. Angoulême, when arriving at Alcobendas on May 23, dismissed the Regency of Eguia, naming another new one, in which entered the Dukes of Infantado and Montemar, the Baron of Eróles, the Bishop of Osma and D. Antonio Gómez Calderón. The greatness represented the French Prince in the sense of La Bisbal and Monti-jo; but at once appeared another exposition in the opposite sense, signed by a multitude of generals, titles of Casti-

The first one was energetically combated by ecclesiastics, ecclesiastical and civil dignitaries and not a few landowners, qualifying it almost clearly as the offspring of Freemasonry. "Unfortunately, suspicions have been reborn and have become widespread that the *impious faction and enemy of legitimacy* can reach on the edges of its non-existence *a middle ground that gives it life*, and that perpetuates in the bosom of the religious and faithful Spain *its workshops of iniquity and turbulence*.)

Anyone who does not see clearly the meaning of this clause must indeed be almost blind.

Among the first signatures on it was that of Captain General Castaños. If he was a Mason, as Truth's collection of hoaxes says, he must have been a Freemason *sui generis*, since he asked for "the full reestablishment of all the religious and political institutions existing on March 7, 1820, *particularly that of the Holy Tribunal of the Inquisition*).

While this was happening in Madrid, the Cortes in Seville did the same as the Regency, condemning the pretended transactions of the two Counts, whom they exonerated of all their titles and honors on May 22, 1822. Neither the royalists nor the communards were satisfied with transactions: both wanted to play for everything. The communards, in their everlasting illusions, dreamed of an uprising of the country as in 1808, without knowing that the *people* hated them as much as the French, and were tired of their tyranny. Then the deputy Falcó let escape from his lips this terrible truth: "I will be very careful not to take the war of Independence as a term of comparison with the present one; because I would like to be wrong! *the elements that fomented that one and formed the great tenacity with which it was carried out, are unfortunately AGAINST THIS ONE*".

Alas! And who had systematically wounded Catholic sentiment, the influence of] the clergy, religious morality, love for the King, respect for the throne, respect for the principle of authority, disinterest and confidence in the government and discipline in the army, which were *the elements that fostered that enterprise?*

After several military and political vicissitudes, which are not of our object, on October 1st Fernando left Cadiz for Puerto de Santa Maria, being released and forgetting on the spot what he had just offered in the first of these points, with *word of Bey*.

§ XLVII.

Invectives launched from abroad against palace cliques: retorts from the royalists.

The liberal emigrants continually published abroad infamous news against Ferdinand VII and his government. In the *Edinburgh Magazine* wrote the most notable characters of the Spanish revolution, and had a large subscription, the English wanting, by this means, to give decent food to the literary émigrés. They also had another newspaper entitled *Ocios de los Emigrados*, as we will see later. But the most sensitive for the Spanish government were the invectives that were spread against it in France. France, and, sometimes, not by emigrants, but by public officials, and even by people close to the government of that nation. Of these pamphlets, two were the most bitter to the ministers of Ferdinand VII, the one entitled: *Ojeada sobre España*, the work of the former deputy Mr. Duver-gier de Hauranne, and the other written by Mr. de Salvandi, *Sobre el partido que se puede tomar respecto de España*. Not entirely foreign to the publication of such pamphlets were the funds of the American insurgents; the solutions proposed in them in favor of these indicated it at crossbow range.

Both were answered in an anonymous pamphlet entitled:

Respuesta de un español a dos folletos publicados en París contra el Rey Nuestro Señor y su gobierno (1) (*Response of a Spaniard to two pamphlets published in Paris against the King Our Lord and his government*). This one, not so much answers to the charges of the French pamphleteers, as returns them, proving to them that the royalists of that nation did much more and worse. It was properly a question of despicue. On page 62 and following he rejects the invectives about the *King's clique*, *favorites* and the *Apostolic Board*. Let us hear the anonymous refuted!':

(*Camarilla*) This is one of the many calumnies spread in foreign countries against the Spanish Monarch, against Ferdinand VII of Bourbon, a Prince who, as much as he should inspire them with compassion, has become (we know why) the constant object of the satires and censures of the Jacobins of all countries, and the funny thing is that, all of them speaking of the *Camarilla*, no one knows or is able to say what this goblin is, the object of their sarcasm. It will therefore be necessary for me to explain to them what this voice means, and how the most innocent thing in the world has given rise to a *horrible calumny*.

"There is in the Palace, next to the King's *Chamber*, a very small room, which for this reason the servants usually call the *Camarilla* (*lapetile chambre*) a room to which the present King, when he returned from his first captivity in

(i) A pamphlet of 82 pages in 4.º and compact edition. Madrid, Amarita's printing house, 1825. On the title page it says *Semper ego auditor lantum. iNunquam ne re- ponani?*

1814 used to go out from time to time to relax and distract himself by talking familiarly with the servants of his servitude who were on duty; and as among them were some who had served him since his childhood, or had accompanied and consoled him in his prison at Valencey, S. M. spoke to them with a certain affability, befitting his kind and grateful heart; and from this innocent familiarity the discontented (which in all governments there are) took pretense to spread the slanderous rumor that the King consulted the business of the State with the servants of the Camarilla. This was false, very false; and yet the King, as soon as he came to understand what the evil- / dicencia invented about him, deprived himself of that brief and innocent recreation, and even removed from his person, to avoid even suspicion, some servants who were designated as more favored. This was before 1820, and since then neither in the great Chamber, nor in the small Chamber, nor in any part of it has been allowed even those domestic familiarities that all the Monarchs of the world allow themselves with their servants in the interior of the Palace. Here is the great coconut of the Camarilla to what it is reduced, and there has not been nor is there anything else."

"Another slander. King Ferdinand did not have them, nor does he have them, nor will he ever have them. He distinguishes, honors and appreciates, as is right, the persons who at the risk of their lives did him great and very important services during his imprisonment in Valencey, in the following six years, and in the three years of his constitutional captivity; but no one commands him, and no one has enough influence and power with him to make him decree anything that does not seem just to him. Let this answer suffice, for it would be offending the majesty of the throne to descend to personal details."

"There is *no Apostolic Junta*: this is another phantom with which they want to deceive the unwary; but it is to be noted that what in Spain the Folletists call the *Apostolic Junta*, is exactly what the Liberals have been calling in France until a few

months ago: the *Marsan Pavilion*, that is to say, a junta of fanatical *ultras* who secretly managed and directed all the operations of the government, removed and appointed ministers, and worked incessantly and ardently to re-establish the old regime. The sacred character of the persons who were supposed to be presidents and directors of the pavilion, does not permit me to enlarge on this odious matter: suffice it to say that as gratuitously as the supposed *Pavilion* was slandered in France, so falsely is an ecclesiastical Board of Directors of business falsely considered to exist in Spain. What there is in Spain, and the Folletists do not know it, and I want to reveal it to them, are *certain ambitious intriguers who would like to direct business in their own way, and because they do not succeed they get angry, agitate clandestinely, and try to stir up the spirits*. But the Government knows them, knows what their plans are, is not unaware of the wretched devices they use to carry out their projects, and because it knows everything, it laughs at their impotent efforts."

Another pamphlet that greatly hurt the ministers of Fernando VII was that of D. José Presas, entitled *Pintar a de los males que ha causado a LA (1) España el gobierno absoluto de los dos últimos reñados, y de la necesidad del restablecimiento de las antiguas Cortes* (2), from which we have already copied what concerns the uprising of parties by ligarte in 1822; but the work has also another chapter

(1) That *la* is too much: it is a Gallicism.

(2) Bordeaux, printing house of R. La C.uillotiere: 1827. In volume in i.º of 228 pages and 32 pages of supporting documents.

My friend Ramón Mesonero Romanos gave me news of this book, telling me that he had not dared to keep it in his possession during the time of Calomarde. It was during an auction of the books of that minister in Silva Street, and calculating that there I should find copies of Presas' book, I had the courage to rummage through two enormous drawers full of pamphlets and very disorderly papers, where no one wanted to entertain themselves. There I found two copies of Presas' work and also his challenges, and other curious papers that I bought with them. '

Some of them are published in this book: most of THEM are copies of opinions and important or- related to the second period of favor enjoyed by Ugarte, and it reads as follows (1):

"It was therefore to be expected that Ferdinand, in view of

such prudent counsels (those of Louis XVIII. and the Duke of Angoulême) and of the events and reverses (2) which he had experienced, would become aware of the faults and errors which had been committed in the first six years of his absolute government, and that in consequence he would adopt, if only in the interim, the course which had been indicated to him in the preceding note, so that the government would immediately proceed with some regularity. But forgotten at the moment of being freed from all the sorrows and distress that had so afflicted his spirit, he returned to follow the same maxims and to allow himself to be guided, not by the dictates of wise and good counselors, but by the influence of criminal and proterious men.

"In the first interview that the Duke of Infantado, who had been president of the Regency, had with Fernando, he suffered the following reprimand: "You have erred in everything, because you have not counted on Ugarte for anything. These words clearly indicated that henceforth Fernando would count on Ugarte for everything, and so it was that from then on nothing was done or arranged without his consultation or opinion. The King was persuaded and in the firm belief that only the dispositions and hidden maneuvers of Ugarte, had been capable of stirring the spirits of the sovereigns of the Holy Alliance, to deliberate and decree the extinction of the constitutional Government, and that they would not be able to do anything without his advice.

(Ienes reserved that Calomarde kept. I believe it is my duty to state the provenance of these documents, written in the handwriting of that time; that they are *my property*, and not of any archive or public establishment.

Xo all are publishable and I have still burned some, and will burn others.

(1) Chap. 19, (pag. 15i.) *Fernando honors D. Antonio de Ugarte for the second time with all his confidence.*

(2) In the print it says *reveses*, as printed in Bordeaux it is not estrado that it contains this and other errata that are omitted.

439 his restitution to the throne with the fullness of his rights. On the other hand, he considered him the author and chief of almost all the royalist parties, and, finally, as their principal and only liberator: with such an idea and concept, it is not strange that he placed in him all his confidence, to the point of proposing to him the subjects who should occupy the ministries.

A dexterous and practical business agent like Ugarte, it was natural that he did not miss *the sure occasion to make his own*. For this purpose he proposed to occupy the ministries to those he mistakenly judged could contribute to it, and the decree of December 2, 1823 was issued, by virtue of which the individuals whose political conduct we are going to show were appointed to the Secretariats)?

The folletist then goes on to trace the biographies of Ferdinand VII's ministers, some of which are so *spicy* that they could have been included alongside those of the terrible *Tutitimundi* (1). The one of Calomarde, above all, seems rather a caricature: it is not strange that the minister pursued such a pamphlet, and yet he kept two copies among his books.

But next to these were also the answers. It was the first one, original of Mr. Cecilio Corpas (2), mistreated by Presas in the chapter copied above. Corpas sent that reply to Calomarde from Seville so that he would show it to the King; but the minister must have thought it more appropriate that the King should see neither the pamphlet nor the challenge. The author of this one unleashes in invectives against Presas, whose biography traces, such that it can run pairs with those that he wrote. As the latter branded him as a

(1) Satirical pamphlet printed in 1822, which has become very rare and was attributed to Mr. Pizarro. In it no reputation was healthy, and even General Castaños himself came out in a very bad light.

(2) I have in my possession the unpublished original with the author's letter to Calomarde, dated January 12, 1828.

Corpas presents his genealogy to him, as the son of a poor albeitar of Catalonia, for which reason he addresses him bloody epigrams, reminds him of some trabacuentas that he had in

Zacatecas with public funds that he handled there, and in whose accounts some documents of exoneration were *stolen from* him, and other things to this tenor.

In the part relating to Ugarte's secret dealings, which is what interests us now, Corpas says the following, responding to Presas and commenting on the latter's paragraph (1):

"The King was persuaded and in the firm belief (*and with reason*) that only the hidden maneuvers and dispositions of Ugarte had been able to excite the spirits of the sovereigns of the Holy Alliance to deliberate and decree the extinction of the constitutional government, and its restitution to the throne with the fullness of its rights. (*Only the maneuvers of Ugarte did not do it, but they contributed to make it happen sooner and better*). On the other hand, he considered him the author and leader of almost all the royalist parties (*and so he was*) and finally as his main and only liberator. (*As for the main liberator, he did not consider S. M. to be anything else*). With such an idea and concept it is not surprising that he deposited in him all his confidence.

"Well, if it is not strange (Corpas now speaks) and if it is right and proper that His Majesty should place his confidence in this subject, why, as the just consideration that the King had for this individual is criticized? Will you say that he was not suitable for the management of business or that he had no aptitude? This is in contradiction with having eluded the vigilance of the most learned philosophers for thirty consecutive months, and in the midst of the Court, at the very foot of the pathway.

(1) What is in italics and in parentheses is an addition by Corpas to Presas' text.

He has constantly worked for the freedom of his sovereign with such sagacity and constancy that only Your Majesty can appreciate his merit. Busy day and night in dispatching emissaries to the provinces to inform them of the true situation of the capital, answering the doubts and questions of the illustrious leaders of the royalist parties, observing if he was

spied upon or his person was in danger, *taking care to undo the machinations of the clubs and watching even their dark sessions*, following a very active correspondence abroad and sending funds to Bayonne with which General Eguia formed the army of Navarre (1), without neglecting the political part in Paris, Vienna and close to the person of the magnanimous Monarch, he did not cease a single point in his tasks, all dispatched by himself.

"At the same time, other faithful servants of His Majesty, individuals of his servitude, did not forsake his royal person. That Grijalba, that Salcedo, to whom, although in passing, Presas zahiere, because he has proposed that there is no good person, but he and his companions of adventures, did not forsake S. M., and therefore the confidence that he has manifested to those who in bitterness tasted his pain, is convincing proof of the beautiful and sublime virtues that we admire in our sovereign."

I omit to record here more paragraphs of Ugarte's vindication and his secret dealings, as well as the reasons why Ferdinand VII approved all his accounts and ordered him to pay him what he had advanced and borrowed for the secret expenses of the royalist uprising. Such accounts had to be very difficult, and they had to be dealt with in a very confidential manner (2).

The other refuter of Presas was D. Fray Lino Picado and

(1) The Navarros would have been better off if they had not had more help than those of Eguia.

(2) What we are seeing about the compensation of expenses Franco, Abbot of San Juan de la Peña and friend of Calomarde. He printed his book, and later in 1831, he gave birth in opposition to another one that Presas published in Bordeaux, entitled *Triumph of truth and confusion of imposture* (1). This P. D. Lino, is the same author of the history of the Soria division, previously mentioned.

I will not go down here to judge any of them, since they do not deserve it, nor do they serve our purpose. I will only say that Father Abbot, resentful that Presas said that whenever he

had gone to see him in Madrid he had found him surrounded by bottles and biscuits, had the cruelty to reply that he had only seen him twice when Presas had gone to look for him precisely to recommend him to the same D. Antonio Ugarte, of whom he spoke so badly, and that it had not been possible to serve him because, as Secretary of the Board of Directors, he had not been able to serve him because he had not been able to do so. Antonio Ugarte, of whom he spoke so badly. and that it had not been possible to serve him, because, Secretary of the Princess Doña Carlota and pensioned by her, he had divulged the secrets that were conliaran to him, adding on them everything what he wanted.

Now that we are far away from those times, it is curious to look back and observe how the veil of the secret dealings of one party or the other was unraveling.

But what I must not omit here is the following very curious document that I keep in my original autograph, and by which you can see what this same Don Antonio Ugarte, the main engine of all the secret springs that agitated the royalist parties from 1821 to 23, depositary of the King's secrets, and flattered by all the courtiers and royalists until the year 1828 inclusive, ended up in.

((Very reserved. -On this same date I announce to

The fact that in 1868, in order to pronounce *Spain with honor*, Ferdinand VII did the same thing that has now been done.

If Presas lived and had no destiny, we would know good things.

(1) *"Brief reply to the work entitled EL TRIUNFO DE LA VERDAD Y CONFUSIÓN DE LA IMPOSTURA... by (hnil Pidoca y Narco f ele. Barcelona, Roca's widow: 1831." At the end, Father Abbot challenges the Salic law and praises its abrogation, showing himself to be a mini Elizabethan.*

D. Antonio Ugarte y Larrazabal, the following Royal Order: -In granting your Royal permission to come and reside in Madrid, His Majesty commands me to warn you that this "is understood under the express condition that you will only "occupy yourself with (1) your private business, that you will lead a retired life, presenting yourself as little as possible in public, and renouncing entirely the honor of seeing His Majesty, without under any pretext whatsoever that you may come to the Palace,

whether at Court or in Royal places, either at the Court or in the Royal palace, and that under no pretext whatsoever may you come to the Palace, either at the Court or in Royal places, in the Royal Palace. M., and under no pretext whatsoever may V. E. "come to the Palace, either to the Court or to the Royal palaces, on "the understanding that if he fails to comply with any of these pre-"ventions, the provision will be made to make V. E. leave immediately. The same royal order shall be sent to you for your knowledge and for the purposes of your con- "venient. God keep you for many years. Madrid, June 2, 1830.-Manuel González Salmón (2).-Mr. "Secretary of the Office of Grace and Justice."

The causes of the fall of Ugarte are not of our purpose, because it would be too heavy a task to add to the maneuvers of the secret societies, the intrigues and ups and downs of the cliques and low politics.

But were there secret royalist associations even after 1824? Was the *Apostolic Board* denied in the previous pamphlet a real entity and not a myth? Was there another of the *Angel Extermination* with the decanted *Fr. Puñal*, its secretary? Or were the society and its secretary entities of reason like the famous Fr. Vacas, from Vitoria, fantasized by Larra (Figaro), in 1834 and that more than one writer has presented later as a real personage?

Was there also the Association of the *Conceptionists*, or was this a chimera invented by the liberals like the fantastic Poerio of Naples, created in the newspapers?

(1) It is clear that the Gallicism "*ocuparse de*" was already common in the offices at the time of Fernando VII.

(2) The signature is autographed by Minister Salmón. Calomarde kept this order at home for reasons unknown to me.

of France and England to four quarters of the line (1), and the 'gloomy association of the *Jovellanists* forged by the Spanish exalted in 1837, to attack the moderates, when such a society did not exist except in the heads of the progressives? .

History does not yet have enough light to judge about these secret associations of the royalists. The diatribes launched from

abroad during that time are hardly credible, and the pamphlets written afterwards, repeating those same invectives, do not offer respectable grounds for admitting them and seem rather the echo of those repeated by credulous persons.

In the midst of these doubts, the simplest procedure is to gather the facts, study the results, and let time reveal some more, in order to trace back to the causes.

This is what I will verify in the following paragraphs.

§ XLVIII

Royalist secret societies: the Apostolic Board: the Exterminating Angel: the Concepcionistas.

Is it true that the royalists did after 1824 the same thing they reproached the liberals for? Can it be proved that they formed secret societies to counteract liberal Freemasonry, according to some, or for two reasons?

the) Curious revelation of Pelrucelli de la Galina Italian revolutionary; who discovered, in a fit of anger, that everything that had been spread about the torment given to Poerio in the secret prisons of Naples was a pure hoax, He forged them.

VII, replacing him with his brother the Infante D. Carlos, according to others?

In spite of the fact that these events are so recent and that the people who took part in them are still alive, it is difficult to answer these two questions categorically. All the historians of the things of that time and the biographers of Fernando VII, speak of it as something indubitable. For liberal writers it becomes a point of little less than *la Vérité* (1). The royalists deny it: people of that time, whom I have asked about it in the bosom of confidence, have denied it categorically. In spite of this, I believe that there was at that time a permanent royalist conspiracy, so vast and so thriving, that it may well figure among the secret societies of Spain.

There is no effect without cause, and the mysterious uprising of the royalists of Catalonia in 1827, proves that there was an organized, powerful and resourceful party conspiring in the darkness.

The author of the *Mysteries of the Secret Societies* recognizes the existence of the Royalist societies, and the impartiality that every historian must have obliges me to record this, as I have recorded what he himself refers to, with more or less accuracy, about the liberal societies from 1820 to 1823. It is true that Mr. Riera y Comas neither specifies the facts, nor speaks of the organization of these Royalist societies, nor adduces proof, nor deserves credit in all that he says about them. He unloads his anger on Calomarde and the Count of Spain, and echoes what the liberals and royalists of Catalonia said against them. The only thing that can be inferred from Mr. Riera's prolix and declamatory account is that those royalist secret societies existed, at least in Catalonia,

(1) The author of the *History of the life and reign of Fernando VII* gives as head of the Society of the *Angel Exterminador* Mr. Cavia, Bishop of Osma, and says that in several parts were presidents prelates. But he does not give any proof or document, because he would not have confessed its existence a Carlist catatan, as was that novelist, unless he had been proved in an unquestionable way, by one of those convictions that a contemporary writer has when he narrates a thing that he knows and dislikes.

Would Mr. Riera have dared in 1847 to concede the existence of them-twenty years earlier (1827), in Catalonia, on the very scene of those events and in view of many of those who took part in them, if those associations, which are always the opprobrium of those who form and protect them, had not existed?

Let us listen, then, to Mr. Riera's account, although disheveled, incomplete and inaccurate, as a precedent to come to the mysterious events of 1827, and make up for what he omits. After vituperating the persecutions of the liberals in 1823, in which he speaks with judgment, he says (1) that Fernando VII should in no way have allowed them to be

oppressed, since in this way alone could they become convinced of the great depth of their past errors. The author shows in these words that he knows neither the character of the liberal sectarians, nor that of the ultra-realists. Neither the former were capable of convincing themselves of their errors, no matter how good and tolerant the government of Ferdinand VII was, nor the latter of forgiving the liberals or letting them live in peace, even when the King wanted them to. Precisely the royalist secret societies were founded on a principle of hatred and extermination, as is shown by the constant lamentations and complaints that they propagated, assuring that the King did not persecute the liberals. We can, therefore, have little confidence in the criteria and the news of one who has such a poor appreciation of events and characters. However, let us listen to his narration (2).

"After the fall of the Constitution was installed a

(4) Pag. 339. of the 1.^a edition volume 3.^o and pag. 503. volume 1.^a of the 2.^a edition.
(2) Vol. 3.^o p. 310.

The secret police, so fine, so vigilant and above all more reprehensible than that of the Masons and Communards themselves, subjected the liberals to a thousand shackles and chains; and it is truly shocking to recall some of the horrible scenes that occurred as a result of the King's measures. It was enough for any man to be told that he had been a Liberal or a national militiaman, to be considered unworthy of the rights of a citizen and even of the rights of a man. With a single passport full of secret and geroglyphic signs a man was known as a liberal or militiaman, and everywhere he was pointed out with the finger saying "*suspect!*" His actions, his movements, his strolls, his visits..... everything was crupulously scrutinized."

He refers to some of the vexations to which the liberals were then exposed, which are omitted as known, and continues.

"With these treatments, these inattentions, these barbarities, these unheard-of horrors, and with many others that it is impossible to mention, the spirit of the liberal parties was

exasperated in such terms, that they determined to unite again with much secrecy and with much narrowness, to conspire against the constituted power. *They met in secret lodges*, and began to prepare projects of upheavals and revolutions, projects that would not have found any followers even among the liberals themselves (1) if the conduct of D. Fernando had been otherwise, and that, by great fatality, came to have much consistency. D. Fernando and his minister Calomarde, knowing of the existence of these projects, wanted to stop them, but this was impossible. In order to conse-

(1) Mr. Riera is here too candid in believing that the liberals would have stopped conspiring even if Fernando Vil had been an angel, and as far as the gathering in lodges is concerned, he was mistaken, since most of the lodges only *lowered their columns* for a very short time in the principal cities of Spain.

The most threatened provinces of *Bajaes* with sultanic powers in the style of D. Carlos de España, Count of Spain, in Catalonia, whose memory will be so eternally ominous among the good Catalans (1) and whose deeds deserve rather the stamp of iniquity than of justice.

"Not content with all these measures, D. Fernando also allowed the installation of a secret society, called of the *Conception* or of the *Concepcionistas* (2). This was an ugly erasure for a King who had fought against the liberal sects. The same thing that he had reprobated, he tolerated and authorized, because it had been installed under the deceitful pretext of defending the rights of the King.....

"I would very much like to be mistaken, but according to the reports I have taken, it seems to me that the *Concepcionistas*, instead of defending the rights of the King, worked only to influence political affairs, persecute the liberals, raise some more absurdities and above all reestablish the Inquisition. Not content with just one society to defend his rights, Don Fernando, or rather Calomarde, tolerated and authorized another that became very formidable and took the title of *Defender of the Faith* (3). It was founded in 1825, and from its beginning it marched in agreement with the

Conceptionists, their

(1) The Count of Spain shot indistinctly liberal conspirators and royalist conspirators, as we will note later: that is why he became the object of hatred for one and for the other. The Carlists finally assassinated him in 1839 in such a savage, ferocious and inhuman way, that the tragic end of that atrabiliary man becomes one of the ugliest pages of Carlism, with Aviraneta contributing to it to a great extent, as we will see later on.

(2) Forgive Mr. Riera for doubting that Ferdinand VII allowed such a sect. He was not a fool, nor were his ideas after 1823.

(3) Mr. Riera confuses here, according to his custom, the truth with the lie and the novel with history. The Archbishop of Valencia, and some other prelates created in their dioceses *Juntas of faith, in the style of* those of the Holy Office; but Fernando Vil did not approve them, and before he reprobated the fact that the Junta of Valencia, created on October 16, 1824, had made the school teacher D. Antonio Ripoll hang for not being a Christian, on July 31, 1826. Ripoll was a Freemason and professed what Masons call *natural religion*.

pretexts and their true tendencies were also the same. But neither of these societies nor both of them together produced as many evils as the *Society of the Exterminated Angel* alone, which, founded in 1827 (1), was also immediately tolerated and authorized by Don Fernando y Calomarde -

"This who was the one who knew in depth all his intentions, was the one who gave it more considerable widening. The first of these intentions was to reestablish in all its force and power the abolished tribunal of the Inquisition and besides that he tried to put on the throne of the Swords the Infante D. Carlos. In honor of the truth I must tell you that the Infante did not consent to show himself a traitor to the Prny his brother; but, in spite of this, the *Angel Exterminador* continued and advanced his resolutions on the matter. The evils produced by that *abominable Society* are incalculable, and I do not wish merely to enumerate them (2) by₇ which was the most powerful discredit to the monarchical cause."

The novelist historian enters here to declaim against Fernando VII for having authorized that Machiavellian association and against Calomarde, whom he supposes to be affiliated with it. For my part, I repeat that I do not believe that Ferdinand VII was so foolish as to take part in a sect whose manifest purpose was to expel him from the throne, replacing him with his brother, and to reestablish the Inquisition, which he rejected and which the French government did not consent to. Already Bessieres, who sold himself to those who paid, like the *condottieri* of the Middle Ages, revolted in 1825 on behalf of the ultra-royalists.

It seems certain that Calomarde was not unaware of these plans.

(1) Mr. Riera assumes in these words that the *Society of the Angel Exlenni- itator* was created in 1827 and mainly for the events of Catalonia. The author of the *Historia de la vida g reinado de Fernando Vil*, puts its origin in 1823; Van Halen in 1817; I believe that neither in 1817, nor in 1823, nor in 1827.

(2) It was not a question of enumerating the evils, but of proving their existence and facts.

But there is more than one probability to conjecture that he did not take an active part in those plots, that he had a certain

connivance with the chiefs, that he spied on the movements of those associations to keep an eye on them, and that they in turn distrusted Calomarde and abhorred him. From the documents taken from the insurgents of Catalonia in 1827, we will see the same thing. But before speaking of those mysterious events, abortion in part of these exaggerations, it is convenient to consign here some other paragraphs and appreciations of the work of Mr. Riera.

In addition, the Society of the *Exterminating Angel* also met in secret meetings, and had members of great value and influence, who could do evil with their hands, and among some of their most scandalous acts I will cite that many times they held their nightly meetings in the sacred sanctuaries (1) ,

.....

"There is infinite what I could tell you on this subject: facts and intentions I could communicate to you that would horrify you as much and even more than the most perverse scenes of the Masons and the Communards. But these facts must be kept silent for reasons that I cannot tell you (2).

"I will tell you, however, that in the designs and plots of the monarchical societies the Jesuits had no participation whatsoever, I swear to you."

I also believe for my part that the Jesuits were not mixed up in those *plots*. Their name is not mentioned among the members of the juntas. Besides, they had only recently returned to Spain, and their foundations were

(1) This seems to coincide with what was said about Poblet. In 1827 the Count of Spain also complained about a convent in Catalonia.

(2) Nor am I in favor of such contemplations: by concealing them, it often happens that the enemies of the Church exaggerate them, and surprise those who ignore them. There is also a great deal of partiality in this silence, and not a little hypocrisy and pride. It is doubtful whether they had any part in the events of La Granja. Liberal writers attribute to the Jesuits in great part the will of Ferdinand VII, disinheriting his daughter, and cite the names of

those who were then at La Granja, next to the Royal persons. For my part, I do not attribute so much influence to them, but it would have been better if they had stayed at home.

But Mr. Riera y Comas, who vindicates the Jesuits for having been part of the *Society of the Angel Exterminator*, why does he then put a Jesuit in his novel as the head of the *Contramina*, thus fomenting the concerns that exist against them? And isn't the *Contramina* itself a remedy for those societies that he criticizes?

In order to hear everyone on this subject, I do not want to omit what the author of the *Historia de la vida y reinado de Fernando Vil* (1) says about it.

"The Apostolic Board, that as we said in another part had its head in Rome (2), had spread throughout Spain its mysterious secret societies with the title of the *Exterminating Angel* and other denominations; whose societies, in the past years, had been focused on the leaders of royalism, now spread throughout the Monarchy, registering in their black book the royalist volunteers of the highest temperament. Directed by the ex-regent Bishop of Osma, who then presided over the Madrid center, and in some provinces by diocesan prelates, ecclesiastical dignitaries or generals of the faith, supported by the strength of the proletarians, by the numerous convents of friars converted into so many points of assembly and counting on the support of the factional army not yet dissolved.

(1) Volume 3, p. 185.

(2) By this *whistle*, which makes the Pope the head of a secret society and of assassins in Spain, the criterion and tendencies of the author, and the faith that his declamations deserve, can be calculated: *E.r ungue leonera*. Note that he gives no more proof than his word... the word of a Freemason.

yet, they were a formidable power that threatened the Monarch himself if he refused his designs. Its creators had proposed to replace the popular influence of the representative governments (1), an *influence also democratic*, but subordinated to the will of the clergy, who had its reins, and with this sovereignty in fact to consummate a bloody revolution that would finish with all the Spaniards who did not participate of their ideas. His means, the pulpit and the confessional, preaching fanaticism, terror and inclemency; and his disciples fulfilled the task so well, that the ecclesiastical Governor of the diocese of Barcelona told the clergy in his circular of November 25 (1823), despite the dangers of the troubled times in which he wrote, "the Chair of the Holy Spirit was profaned with low expressions, inciting hatred and revenge." (2)

We have heard them all and we would get no more if we were to listen to those who have written later, copying the previous ones and accumulating declamations upon declamations.

Van Halen places the origin of the *Apostolic Board* in 1817, as we have seen. The anonymous biographer of Ferdinand VII, in 1823 gives as its center the Pope, and as its manager in Spain the Bishop of Osma, and at other points the Bishops, as for example Mr. Inganzo in Zamora. The same I have heard said of the Bishops of Tarazona, Leon and other points in that or later times. Others suppose Mr. Víctor Damian Saez to be the head. Finally, Mr. Riera seems to believe the *Junta Apostólica y del Angel Exterminador* was an institution around 1827 and almost located in Catalonia.

(1) With the author's pardon, oligarchy and *caciquism* are no longer called *popular influence*.

(2) Let us examine the logic of this writer. From the fact that some preacher or preachers went too far in Barcelona, it does not follow that the pulpit and the confessional were at the mercy of the *Exterminating Angel*. The ecclesiastical authority reprimanded him: therefore he was not an accomplice in this outrage. The argument is *against producenteni*, because the Prelate, far from supporting him, severely reprimanded him.

D. Joaquín del Castillo, in his book *Cindadela inquisitorial de Barcelona* (pag. 35), supposes Calomarde to be head of the board of the *Angel Extermination* None gives more proof than

what he says. What I have heard from several contemporary liberals, always without proof, would only serve to increase this imbroglío in dates, persons and influences.

I am of the opinion, then, that all that has been said about the *Society of the Exterminating Angel* is a *pure hoax*, invented by Freemasonry, repeated ad nauseam by many means and in many ways, and which has come to take shape and be believed even by good men by dint of hearing it repeated day after day, as happens with many other calumnies that it invents and spreads to cover up its deeds and to make people believe that its opponents are practicing the criminal acts that it wants to carry out.

I am also of the opinion that since 1825 the exaggerated, fanatical and vengeful royalists formed a coalition with the object of precipitating Ferdinand VII. or dethroning him; but that this coalition, more than a secret society, was an intransigent fraction of the royalist party, divided since then into two factions like the liberal, and as it was even more divided in Navarre years later, and as perhaps it is now; And it is that in the royalist party there was then, as there is now, unfortunately, a portion of men who speak much of religion, without having it, Catholics in name only, who deny with their habits and bad conduct what they say with their lips, for whom Catholicism is not an end, but a means. There were also in some convents, several, although few, friars, but not religious, who, more given to politics than to prayer and retreat, profaned the habits they wore. They were the fewest, but the virtues of the rest were not seen and their vices were exaggerated. The claims of the Prelates to reestablish the Holy Office were seen as party efforts and the liberals explained them as such. In the higher regions of the Government, the two opposing tendencies of these two fractions of realism were marked, one inclined to a certain temperance, and the other to a certain tightness, rigor, absolute intransigence, exclusivism and violent repression, even at the cost of bloodshed. In this way the exaggeration of the one and the revolutionary malignity of the other, came to give shape to the phantom entitled *the Angel Exterminator*, which I have always considered a chimera, and which I believe to be a hoax.

Let us now see how *exaggeration* becomes *conspiracy*, and

conspiracy becomes *rebellion*, which ignites civil war in the name of God and the King, outraging God and insulting the King.

§ XLIX.

Uprising of Catalonia in 1827.

It is not my object to describe that mysterious uprising, but only the part played in it by the exaggerations of the ultra-realists, which came to form something more than a conspiracy. In addition to the *Gazettes* of that time, and the stories already written, it is useful to take into account some articles published by the senior Pirala, in 1849, in the first volume of a picturesque newspaper entitled *La Semana*, although I do not believe that what is narrated there is accurate.

The main focuses of the Catalan conspiracy are... taban in Cervera, Manresa and Vich. At the head of the Cervera board were Vice-Chancellor Miguel, Presbyter Torreadella, Father Barri of Santo Domingo, Lieutenant Colonel Jordana, the guardian of the Capuchins and others (1). Sometimes Doña Josefina de Comerford, notable for her beauty and fanatical exaltation, occupied the presidential chair (2).

D. Agustín Saperes, called *Caragol*, established in Mantesa a Board titled *Superior of the Principality*. D. José Busons, the *Jep of Estany*s, came from Berga with 300 rebels to protect the Board and was put in front of it, being vice-president D. José Corrons, lectoral of Vich, and members D. José Quinguez, demeritor of the church of Mantesa, and Llopart, vice-demonstrator.

On September 3, 1827, Saperes issued a proclamation, ordering the surrender of all arms, mobilizing the royalists, and

threatening those who resisted. -

In view of these and other threats of uprising in Alcañiz and several points of Aragon, Fernando VII left the Escorial on the 5th and went on post to Catalonia, taking Calomarde in his company. In spite of that the Junta de Mantesa gave the following printed manifesto, which deserves to be known.

The Superior Board of Government of this Prin- "The Superior Board of Government of this Prin-

(1) We leave to Mr. Pirala author of these news the responsibility for them; but having cited names of Masons and commoners, impartiality obliges us to cite these.

(2) We must be very suspicious of everything that is said about the love affairs of Doña Josefa Comerford, whom her *jealous and spurned* lover, Mr. Letamendi, had the sad idea of turning her into a novel, while she was still alive. The love affairs of Doña Josefina with *Trapease* are so improbable that they could only occur to the black jealousy of a novelist, a snubbed lover.

Neither Mr. Agustín Letamendi had the right to make a novel out of a girlfriend who had given him a hard time, supposing her to be in love with an uncouth and foolish friar, nor Mr. Pirala, to string these loves together in some historical articles, supposing her to be dead and having to tell the latter that she was still alive in Si9 and was in a convent in the dark.

cipado, in consultation and in union with the authorities of the Royal Army, executor of the sovereign decrees, in session of this day, resolved to publish and circulate the following order.

"All the chiefs and officers of the civil and military branches and of the Royal Treasury, including those who served in the Royal Army of operations of this Principality during the war against the so-called Constitution, wherever they may be, who have not yet presented themselves to offer their services to this Superior Board, to participate and contribute in favor of the *loyal flags of S. 37*. They must do so for the whole of the present month of September, in order to be considered creditable to obtain their jobs and the enjoyment of their pay; in the concept that if they do not execute it within said term, they are warned that they will have no right to it, no matter how much they justify their decision and contracted merits (1), nor having had news of this order or being for any reason deprived of appearing, no less than having presented themselves to some commander or other chief of the royalist divisions, and in this case they can only go to the Junta itself, so that it can attend them if there is any

vacancy, and assign them to the job that the Junta has the good will to entrust them with: without prejudice to taking in either case the corresponding reports on whether they have demerited in their good reputation and decision, for the just cause of the King and the Altar.

"All of which is by order of the same Most Excellent Superior Board is made notorious, and it is ordered to be published and posted in the public and customary places where the divisions of said Royalist Army are located, so that no one can claim ignorance.

(1) Superb! If he were alive" now the Junta would be scandalized by what the liberal parties do?in the same style.

The Chairman of the Board of Directors is Mr. José Corrons. Mr. José Corrons, member. Mr. José Quinguez, member.-Mr. Francisco Vinader, member.

-D. D. Magin Pallas, vocal.-Miguel Buscallá, vocal.

"By agreement of H. E. the Superior Board of the province of Catalonia.-D. D. Juan Bautista Comes, secretary."

In spite of the scanty forces that the King had in Catalonia to combat thirty-three battalions of royalists, organized and well armed, and as many more that could have been organized, the trip of Ferdinand VII to that country mortified the promoters of the sedition. All began to apologize and not a few to send messages of support, which can be seen in the *Gaceta* and which do little honor to their authors. The rebels took it very badly, seeing themselves vilified by the same people who had committed them. The leader Mr. Narciso Abres (a) *Pixola*, in a fit of rage, published on September 22 a terrible manifesto unmasking several of these, and citing their own names. Therein are the following terrible words. "Catalans: it is time to break my silence to vindicate myself with you of the calumny with which all the Bishops of the Principality accuse us in their respective pastorals, attributing our heroic deeds to be the work of Jacobin sectarians: boi-ron that I am feeling, without being able to stop manifesting it: nothing of the sort, *death to these* is what we have sworn".

Pixola supposes that many Councilors of State were involved in that enterprise, and cites among them P. Cirilo, the Duke of Infantado, Calomarde and Carvajal, the inspector of royalist volunteers. It is one thing for the Junta to publish it this way, and for the secret chiefs in Madrid to make them believe it, but it is another thing for those people to be involved in the rebellion. I do not believe it.

Ferdinand VII came to possess some secrets, and this, (as was known in the revolutionary committee of Madrid, gave rise to the following letter and instructions intercepted in Catalonia by Colonel Manuel Bretón, later Count de la Riva.

"Madrid:-Today, September 26th.-Friend: if the brave succumb without the King Our Lord fulfilling those conditions, they will all go to the stick, one after the other. If they lie in words they are lost. If Calomarde succeeds in deceiving them, wretched and unhappy Spain: the Chambers will be established, the independence of the Americas will be recognized, and the *Masonic empire will take root*. Do not trust, my friend; the King is a *mass*, the Masons have made him leave; *all those who go with him are*: Merás, Albudeite, Castelló, Calomarde and those who go incognito one day after S. M. (1).-Romagosa is a traitor: he came here in two ways, he ate with the traitor Calomarde and they gave him forty thousand duros to seduce, deceive and divide those wretches.-Alert and do not trust.

Conditions with S. M.

"1.^a That the strict observance of the Royal Decree of October 1, 1823 be ordered.

)>2.^a The elimination of sects by any means available.

"3.^a The organization, promotion and protection of royalist volunteers and separation of Villamil.

"4.^a The extinction of the present army and the formation of another entirely realistic army, reducing it to the smallest possible number.

"5.^a Separation from said army of all officers whom the inspectors and ministers have placed being known to be constitutional.

"6.^a Equal measure with respect to other constitutional employees in all branches of the State.

(1) Calomarde Freemason, and declared as such by the royalists!

"7.^a Annulment of all newly created and unknown corporations and establishments in the nation; *as p olida, public instruction*, reserved board of state, and others of this kind.

"8.^a New classification of jobs and ranks, in which only notoriously royalist persons, known for positive deeds, are involved, preferring those who have been among the royalist ranks against the Constitution.

"9.^a Total exclusion from employment and command of all national, Masonic, communist and sectarian volunteers.

"10. Formation of a case to the current Ministry.

"T1. To assemble a national Council to fix *the true religious maxims* (1).

"12. To establish a board with the sole object of watching over the observance of the laws and orders of S. Al. and to inform him of those which in any way contravene his Royal service, which board may be of persons most select for their probity and realism among all the Councils.

)13. Reestablishment of the Holy Tribunal of the Inquisition, but with the exclusion of the Jansenists who were in it, and prohibition of Monteros, Perez and others of this kind from entering it.

)14. Absolute and permanent suspension of the Council of Ministers, reform or separation of some individuals from the Council of State, such as Castaños, Peralta, Erro, Elizalde, etc."

This stupendous program reduced the King to be with the royalists as he had been during 1821 and 22 with the liberals. About Romagosa and his double dealings, Mr. Pirala says opportunely:

"As for Juan Romagosa, Field Marshal of the army, and political and military governor of the city and district of Mataró, he lost the confidence of the King, who ordered his trial, and the insurgents accused him of

160 sell them, basing it on obvious facts. It is, in fact, that the insurrection had bad servants. Those who wished to serve it feared to do so; for opposite the King whom they obeyed, there was another high power from whom they expected much; and in this struggle of conflicting desires and fears, those who, without the noble frankness to declare themselves openly for one cause or the other, fluctuated between the two, deceiving and harming them, were perplexed.

)>Romagosa armed the insurrectionists, and then pursued them. He came to Madrid with instructions for the King, and brought them at the same time from Josefina. These facts that ran from mouth to mouth put an end to the little prestige of Romagosa, whose name was buried in oblivion, but not in contempt. A worthy reward for political chameleons. But his ignoble conduct did not go unpunished; openly declared a supporter of D. Carlos, he was taken prisoner and shot in 1834 by order of Llauder".

We will not enter here in the description of the campaign of 1827 and its vicissitudes, nor of the attempts to arrest Ferdinand VII on his arrival in Tarragona, of the trap that was set for the Count of Spain on entering Manresa, where he was told that there were no armed men, when the battalion of royalists was hidden and with weapons in the cloisters of the convent of Santo Domingo, nor of the contempt with which the Count treated the authorities of Vich, ordering that when entering the boxes they did not play the Spanish march, but the ridiculous music of *the green beans*, nor the uprising of D. Joaquín La Guardia in Tarragona. Joaquín La Guardia in Aragón, defeated in Capaces and shot later with Dr. D. Magín Pallás, nor that of D. Asensio Lansa-Garreta in Ulibarri-Arazua, next to Vitoria, on October 2, nor of the executions of Vidal and other leaders of the movement, all of them unrelated to the subject of this story. Suffice it to say that this uprising was led for the most part, according to liberal writers and the traditions of that time, by the members of the *Exterminated Angel*, and that the subjects who took part in it, if they were not, allowed themselves to be deluded and dragged along by others who were stirred up by a

false and bitter zeal in favor of religion.

The wicked who from Madrid were stoking that fire, remained safe, and the Catalans who allowed themselves to be deceived, paid for them as always happens. They were led to believe that they could count on the support and approval of the Holy See, a gross calumny, with the French government and with the Emperor of Russia; that the latter had 40,000 infantry and 6,000 horses ready for them, and that in France the nobility was ready to revolt in the same way.

It is true that the French minister Villele was no stranger to these infamous deals, with the aim of weakening the Spanish government and keeping it subordinated, thus favoring the reaction that he was premeditating in France, in union with some French *colleagues* of feeble-mindedness.

The complicity, the connivance of the French authorities with Busons, *the Jep deis Estanyis*, is an accredited fact. Having managed to escape from Catalonia to France, at the beginning of December, Busons left there for Nice. It is not known if he saw the French minister, but he sent the prefect of Perpignan to help him. That French official gave him a passport with an assumed name to return to Spain and renew the rebellion! But Busons was expiated, and the Count of Mirasol managed to arrest him with no little risk, on February 2, 1828.

The papers taken from him were delivered to the King in Barcelona, who examined them himself and burned them immediately.

Busons was shot in Vich: he responded to the first priest who appeared in the chapel with a slap in the face. The defender of the Altar and the Throne would have died impenitently had it not been for the persuasion of D. José Rovi- ra, standard-bearer of the battalion of the regiment of Zaragoza, 7th line, who decided him to fulfill his religious duties in Vich. The defender of the Altar and Throne would have died impenitently had it not been for the persuasion of Mr. José Rovi- ra, standard bearer of the battalion of the regiment of Zaragoza.

The unfortunate Vidal, shot earlier in Tarragona, made important confidences to the Count of Mirasol; but he refused to say anything in his public statements. Blindfolded, and with

weapons ready to shoot him, the Count of Mirasol told him, approaching him and exhorting him to reveal what he had particularly 'told him.

-Vidal, it's still time!

-*Until eternity,*" he replied, and a minute later he had entered the room.

He is perhaps the only sympathetic figure^ that appears in that uprising. The poor Catalan royalists, too credulous, were victims of artful courtiers and fanatical exterminators among them (1).

Also the Count of Spain, who showed himself to be very humanitarian during that campaign and spared royalist blood, however much it is said, burned in Vich a multitude of highly compromising documents, which he had gathered, and even the causes formed. Calomarde was inclined to have more people shot; but the Count prevented it with that daring act, and several of those who were to be shot escaped with their lives by going to the prison of Ceuta. Perhaps later they paid him back by assassinating him.

How can these facts be explained, considering the conduct of the Count in Barcelona, where he lavished so much blood on liberals? Perhaps we will find the solution in the study of the conspiracies of the Masonic secret societies, which undoubtedly worked in Catalonia, under the direction of Mina, as we will see later, while on the other hand the real secret societies were also moving in Catalonia.

(1) One of them signed manifestos under the pseudonym of *El Padre Puñal*: the Carlists suppose that these exaggerated productions were invented by the Masons: anything can be possible.

463 lists. The conspiracies of the former did not excuse those of the latter: those of the royalists were even more criminal, for the same reason that their principles prevented them from using such means, which for the liberals are simple and indisputable.

Historical impartiality obliges me to write like this: *Amicus Plato sed magis amica veritas*. I am sorry to have had to write this paragraph; but my duty is, in this part: to tell the truth: calculated silence in such cases is a partiality that demeans the historian.

It is also advisable, and very much so, that the realists see where certain exaggerations lead them; that Catholicism should not be defended by those reprobate means, since the end does not sanctify the means, and that neither should one be more papist than the Pope, nor more realistic than the King, going ahead to wish that Providence would not do what it is doing, and resurrect what happened so as not to return.

Let us now look at the Masonic machinations as opposed to those of furious realism.

Iran Freemasonry in Spain from 1824 to 1833: Liberal conspiracies fomented by it: attempt against Eguia.

With the entry of the French troops, the reestablishment of absolute government, and the freedom of Ferdinand VII, the struggles between the sects and secret societies ended, at least ostensibly, and the francophony remained.

The Masons were more astute and silent. More astute and silent the Masons and more skillful than the others to conspire, they continued with their lodges, mainly in Catalonia and Andalusia, main centers of their activity and influence. In Tarragona they met in a house near the port where they pretended to have a store of straw. In Barcelona they did it almost publicly under the protection of the French authorities and garrison. The French army of invasion was full of Freemasons and the same French Royal Guard, who came with the Duke of Angoulême, was in great part Freemasons. In the house of a friend of mine in Madrid, French officers, lodged there, boasted about it, and on the day of Riego's execution, they gathered in a lodge to hold a *funeral service*.

Thus the Masons found in all the French troops the greatest protection, having only to be wary and cautious of the guerrillas and royalist volunteers.

These in turn were enraged, not only by the desire to avenge past grievances, but by the protection given to them by the French and some authorities, to whom they attributed, truthfully or falsely, all the disasters and crimes that had occurred at that time. The Masons were supposed to be the authors, in combination with French officers, of the burning of the church of the Holy Spirit in Madrid, where the Congress is now located (1). A few days there the Duke of Angoulême to hear mass with his staff. While he was there on July 11 and moments before the blessing, suddenly the church was filled with smoke, and shortly after the Duke left, the entire roof frame was burning and part of the vault collapsed. More than an assassination project, that intentional fire was a mockery or a threat. The general opinion

(1) According to Father Quintana, in the *Life of Saint Francis Caracciolo*, this Saint founded the church and regular house in that place, which was previously a house of prostitution.

It was even believed that the French Freemasons were involved in it, since a month before

another similar incident had occurred in the room of the Duchess, while she was in Bordeaux, and no one thought it was a coincidence. Neither was it believed in Madrid that it was that of the church of the Holy Spirit; so that, the people throwing themselves on the most notorious liberals for their commitments with the previous regime, ran over several and some were wounded, having the French troops to contain the rioters.

The Freemasons of Gibraltar, not only supported the most furious emigrants, but, through the smugglers, made an active propaganda in Cadiz, Malaga and the entire coast of Andalusia. The uprisings or rather invasions of Valdes in Tarifa, Lopez Herrera in Gimena, and Colonel Iglesias in Almeria, were all forged in Gibraltar and fomented by the lodges of those towns, which offered the emigrants the uprising of the whole country en masse.

In Malaga two spies, agents sent from Gibraltar with proclamations and other papers inciting the uprising, fell into the hands of the authorities on July 18, 1824. As a result of this, several suspected suspects were arrested, and the invasion of Valdes in Tarifa, a few days later, could not be extended to Malaga and other points.

On August 14 of that year several persons were surprised in Palma de Mallorca whom the authorities presumed with foundation that they were conspiring and that they belonged to a Masonic lodge related to those of Gibraltar. One of the prisoners, called Vallés, tried to commit suicide by strangling himself that same night. After being rescued in time and brought back to life, with no little difficulty, he asked for the help of religion, saying: "My God, it is true that you do not want the death of a sinner!"

of the register of all Freemasonry in the Balearic Islands. "Found this, says the relation from which we copy such news (1), it was discovered buried in the ascent of the general hospital, a drawer full of instruments, insignia^, lists, diplomas, formulas of oaths and plans of the *venerable* Masonic brotherhood."

Ferdinand VII is accused of not having sufficiently promoted the Navy from 1825 to the year 1832; but, as this charge is not entirely true, since he had a regular Navy in Havana, he could not do otherwise because of the just fear that the Navy inspired in him. He knew very well that most of the officers of the Royal Navy were staunch Freemasons, that almost all the merchant navy was, and that in all the seaports there were powerful lodges. That of Cadiz dated from the time of Card III, and those of Barcelona, Cartagena and La Coruña were perhaps no less ancient, as has been said, and they did not put down C.C. (*columns*) in spite of the French invasion. The uprising of the Marine brigade in San Fernando in 1831, and the assassination of Governor Hierro by hired assassins paid for the purpose by the lodge of Cadiz, are facts that reveal the state of the Navy.

The slander raised against Zumalacarregui in El Ferrol, of wanting to revolt with his regiment, also started from the lodge and was supported by the Navy; and it was known that in all the sea ports the revolutionaries had powerful auxiliaries. z

In a memoir presented to Calomarde for delivery to the King, with observations on the state of Valencia and Murcia (2), we find the following news about Cartagena.

"The general spirit of the people of Cartagena is bad.

(1) *Calendar of the Bishopric of Málaga for the year 1827*, by D Francisco Martínez Aguilar. Chronological table of memorable events... already cited above.

(2) I have a copy of it.

The revolutionary sects took deep roots there, such *that with difficulty there would be the same in other towns of Spain*. It is necessary that the authorities who rule there have unique circumstances, because with difficulty they will stop being

compromised..... The departure of the

Governor D. Santos Ladrón was very much celebrated by the revolutionaries and even copies of the order appeared in *a remarkable way*: therefore his return has been successful. He is a man of good, determined by the King Our Lord, although without a great talent to know the ties that arm him the same revolutionaries, among whom he has the misfortune to live."

Of the towns of Alberique and Caravaca, among others whose secret societies he denounces, he says the following:

"Alberique. This town and those of the Rivera should be very vigilant, because there is a bad spirit in them and the sect of the commoners reigns there."").

The same and even more he says about Caravaca and Zegin, warning that there are *very rich and very corrupt Masons* there.

It can be seen, then, that the lodges continued, not only in the capitals and seaports, but also in the interior (1).

Several executions of liberals that took place at that time reveal the continuation of Masonic lodges in various parts of the Peninsula.

The *Civil Calendar for the year 1870* gives, in the following grotesque terms, news of some of them, of which we must not deprive our readers.

"September 24, 1824. Saint Gregorio Iglesias, native of Salamanca, 18 years old, martyr of freedom, hanged in Madrid in 1824 for having accused him of being a Mason.

"September 9, 1825. Commemoration of the seven

(1) Undoubtedly, there was not a little exaggeration in the matter of Freemasonry and sometimes innocent people were accused, for particular revenge, or for apparent zeal of the police: but the truth is that Freemasonry continued in spite of everything.

The Marquis of Cabriñana, also surprised in Granada in June of 1827 with several other Freemasons, tried to commit suicide. Condemned to death by Pedresa, the King pardoned them (1). But the authorities in favor of the just means, and of the ministers Ofalia and Cea, were already from then on quite broken, and instead of surprising the lodges that denounced them, they warned the Freemasons to proceed with more caution, and, if the denunciations were repeated, they took their kindness to the point of warning them beforehand that they were going to arrest them. Thus it happened in Madrid, where it was a public case of a Mayor of the House and Court, or perhaps a more elevated personage, having warned the individuals of a denounced lodge that he had been ordered to surprise (2). The Freemasons in such cases are very grateful, because gratitude is a very commendable virtue, and is compared to gold.

When Sarsfeld was given notice of the one in Tarragona, of which we spoke above (3), he refused to surprise it, alleging that it would be of little advantage to seize the Masons, because orders would come from Madrid to proceed with rigor. He was already in the port a few steps from it, when he turned back thoughtfully.

In Barcelona, Freemasonry continued to gather in the shelter of the French garrison, and sympathized with the portion of the decanted hundred thousand sons of *St. Louis*, who guarded the City of Barcelona. The kind Viscount of Reiset, general commander of the French troops, when leaving that population, said to Fernando VII "that to conserve the tranquility in Barcelona four

(1) See in the appendices the two decrees, from Calomarde to Pedrosa on this matter.

(2) I know who he was and there are still respectable people living in front of whom he referred to him.

(3) I owe this news to a very reliable person who lived there at the time and was in a position to know.

soldiers and a corporal. Well considered, those five men were

surplus to requirements, because by putting the wolves to guard the cattle no dog is needed.

When the Catalans rose up, yielding to the maneuvers of the Apostolic Board of Madrid, they gave, as we have seen, as one of the main causes of their uprising, the impunity of those who continued intriguing in the secret societies almost publicly. The liberals for their part helped the King's troops, and the Count of Spain could count on safe espionage with the insurgents. The royalists did not take a step without the military authorities knowing about it; the plans of the conspirators reached their ears even before they were executed. It is true that this news was usually exaggerated, and not infrequently the anger caused simple and even innocent things to be interpreted malignantly. The Count of Spain had to distrust his new and interested auxiliaries, as much or more than his manifest enemies.

When the brief campaign was over, things returned to their normal state: the royalists reconciled with the Carlists, and many of the insurgents explained the reasons for their conduct and revealed to the Count not a few intrigues of the liberals. The surprise of these was great when they saw the persecutor of the Carlists of Catalonia become the persecutor of his recent auxiliaries, and pay with prisons and tortures for the cooperation they had given him. They accused him of ingratitude; but it is undoubtedly that a conspiracy was discovered, managed by the tireless activity of the secret societies that from the year 1823 to 1830 did not cease to work so that the army would pronounce itself and return to proclaim the Constitution. The uprisings or invasions that will be mentioned later indicate this, and the confessions of the liberal writers themselves clearly show it.

The Count of Spain has been described as a *bloodthirsty and ungrateful tiger* for his conduct towards the liberals of Barcelona; but could he fail to punish the conspiracies he uncovered?

Let us hear on this point the official account of the Count

of Spain himself, given on November 19, 1828. There he states that the liberal conspirators had come to *offer their dangerous assistance in that lamentable crisis*, adding that "this offer was rejected with indignation, as is notorious throughout Catalonia". It is very doubtful, at least to me, that the Count would stop using the services of the liberals in secret; but what I do not doubt is that some of his subordinates, and especially the Count of Mirasol, would stop using them, since the liberals of Catalonia say so, and the Carlists believe so. The revelations about Mina's Masonic maneuvers, which will be consigned later and which seem unquestionable, show that there was then a vast liberal conspiracy, Masonic, whose director was Mina, from London, and its main focus the lodges of Barcelona in connection with Gibraltar and Marseilles. The Count of Spain did not surprise any lodge, like Pedrosa in Granada; but it is already undoubted that the conspirators discovered and shot by him belonged to one of them. Almost all of them were military men.

The main leader of that conspiracy, Colonel José Ortega, who was governor of Monjuich in 1820, and who had been involved in the uprising of Tarifa, came with instructions and money from Mina and the lodges of Gibraltar. With him were shot on November 19, 1827 D. Juan Atonio Caballero, lieutenant colonel, D. Joaquin Jaques, lieutenant graduated from captain, D. Joaquin Domínguez Romero, lieutenant; the sergeants Ramón Mestre and Francisco Vituri, Vicente Llorca and Antonio Rodríguez, corporals of the cavalry regiment of the King, José Ramonet(l), corporal of Artillery, D. Manuel Co

ti' Don Joaquin del Castillo in the book titled *Cindadela Inquisitorial of to*, employee in the resguardo of rentas and sergeant that had been, Magin Porta, painter and before miguelete, Domingo Ortega, paisano, and D. Domingo Fidalgo, professor of languages.

Three months later the second execution took place in

Cindadela on February 26, 1829. The official notice, reads. "List of the *convicted and confessed* defendants *in the cause of conspiracy*, who have suffered the death penalty today in accordance with the laws and royal decrees of August 17 and 21, 1825. They were the lieutenant colonels D. José Rovira de Vila, commander who had been of the free corps and D. Félix Soler (1). Joaquin Villar, José Ramón Nadal, Jaime Clavell. José Medrano, Pedro Pera. All these except the two first lieutenant colonels, were countrymen and natives of Barcelona. They were also executed with them Sebastian Roig Oriol, native of Mora, president, Agustín Sorra, native of Reus, postmaster, and the dismissed José Sans (a) *Pcp Morcaire*.

Of this one the article of office of the Count of Spain said. "There is not a catatan that ignores the atrocious crimes committed by this perverse man. From a miserable condition he reached opulence by the most vile means, with the introduction of contraband, embezzling the royal interests, compromising public health, and going to the extreme of giving violent death in his own house in Reus to a dependent of the guard in the act of fulfilling his duties. Not content with this, he took part in the plot attempted in 4817 (that of Lacy). In 1820 he took an even more active part in the revolution that took place in Tarragona to acclaim the so-called Constitution on the 9th of March.

Barcelona: national bookstore of Sauri, year 1836, of 308 pages, it says at 94 that he believes his name was Ronfanet.

(1) Castillo says of him that he became insane and denounced on a whim those he met in the street when they took him out to recognize accomplices. I have very little confidence in these and other news of Mr. Castillo.

He was later captain of the Migueletes and committed with his company all kinds of outrages and atrocities, to the point of stealing the churches and spilling the sacred fortoas. Subsequently he was captain of migueletes and committed with his company all kinds of outrages and atrocities, to the extent of robbing churches and spilling the sacred fortoas,

accomplice also in the murder of a priest and others. Lately he *has been convicted* of having fomented the conspiracy, seduced with money Spanish refugees to enter under the title of *Spanish Union*, to renew the anarchy of 18'20, for which crime he has been condemned".

Mr. Castillo in his *Cindadela inquisitorial de Bar' celona* (p. 101 note '*'), denies these facts of *Pep jlor- caire*. For my part I have little confidence in the assertions or denials of that passionate writer, from whose pamphlet the anonymous author of the *Historia de la vida y reinado de Fernando VII* (1) copied much.

Five months later the third execution took place on July 30, 1829. In it perished Mr. Pedro Mir, Domingo Prats, Manuel López, Mr. Antonio de Haro, Mr. Juan Crotet, Salvador de Mata, Manuel Sancho, Manuel Latorre y Pando and Antonio Vendrell: four of them were, according to custom, hanged from the gallows...

It turns out, then, that the Count of Spain shot thirty-six Catalan liberals in the space of nine months, after the formation of a cause and court-martial. More were shot in one afternoon by the virtuous O'Donnell as a result of the events of June 22nd, and with shorter procedures. In addition to those thirty-six shot, forty-five more were condemned to prison, and taken to Ceuta: some of them managed to escape later.

In describing these executions, and those that followed them, it is necessary to give a terrifying description of the horror they caused in Barcelona, and of the stampede of the

(1) Mr. Castillo, who was horrified by the execution of liberals *for conspirators*, found the execution of a conspiratorial royalist student in 1835 to be the simplest thing in the world. Great logic!

*

The canon of the cindadela, the general mourning of the population, the bloodthirsty character of the prosecutors, the venality of the police, the dreadful spectacle of the corpses hanging from the gallows, and everything else that newspapers and novelists have in their epic or dramatic repertoire for such cases in which accomplices or friends are shot and are forgotten and put away when enemies are shot.

I have asked several Catalan and Barcelona royalists about their impressions at that time, and they have assured me that they were not terrified at all in 1827 and '28, but that they were very terrified in 1834 and '35, when the liberals shot the royalists for reprisals. I had already figured this out before they told me, and no great effort will be needed to prove to the readers that when the political victors shot their enemies, the co-religionists of those who were shot are very frightened and believe that everyone is frightened and wears mourning, while the friends of the shooters find those tortures the most natural thing in the world.

Who would have said to our grandparents, when they attended the burning of heretics with religious enthusiasm, that someday their grandchildren would call them fools and the inquisitors tigers, for such a simple thing as burning a dozen heretics and Judaizers, according to the criteria of that time!

But what are the executions carried out by the Count of Spain compared to those of Baracaldo, Montealegre and a thousand others before these? And if the Count of Spain is called a tiger for those, what qualification will history give to the perpetrators of these others?

It is said that the ramifications of that conspiracy were discovered mainly by a certain Simó, who had been a republican and carbonario in Valencia, from the year 1821 to 23. Having had to emigrate, he was sent from London to meet with the liberals of Parcelo na and communicate to them the plans of uprising of troops that they were projecting. Surprised by the police and by the agents of the prosecutor D.

Francisco Cantillon, he was taken to the dungeon. The fear of death and the interviews with Cantillon made him declare the whole plot and the names of the conspirators, thanks to which he saved his life and was soon released.

The question, then, is reduced to knowing whether or not the news given by the excarbornary Simó was true or not, and whether or not the conspiracy was positive or not. As not a few writers have later boasted of having taken part in it and not a few liberals have boasted of it and were even rewarded later for that reason, it turns out that the Count of Spain shot those unfortunates in accordance with the decrees of August 17 and 21, 1825 against the conspirators. -

The Count of Spain, having discovered a military conspiracy in Barcelona, did with those military and countrymen involved in it what he had done with the uprising royalists in 1826. -

At that time, and when the preliminaries of the King's fourth wedding were underway, the Masons committed an attempt against Eguia, Captain General of Galicia. "The Spanish *espatriates*, says the anonymous biographer of Fernando VII (1), sent to the furious (the assassins, apparently, were *meek*) D. Nazario Eguia a sheet with a *very reserved* envelope and, when the general opened it, the materials it contained were inflamed by the contact of the air and burned his right hand, which he lost entirely. On November 13, the King granted him the power to sign with a stamp for having been disabled in his service.

According to my information, it was not the *espatriates*, but the Spanish Masons who carried out that barbaric crime. The letter had two envelopes, one on the back, the other on the front.

i, Tomo 3.^o, pag 3-29.. pitania general, and the inside contained the note of *very reserved*. The outer envelope was not from abroad, but rather from the Leon or Lugo post office, as it appeared somewhat intentionally erased, and this gave rise to the presumption of the complicity of some postal employees,

which could not be proven. The suspicions fell mainly on the Freemasonry of Lugo, although the word spread that travelers of bad character had deposited the letter in that post office. Several arrests were made, but nothing was found with certainty. As a result, a simple iron device began to be used in some offices to open the sheets, for fear that Freemasonry would continue to repeat similar attacks with other authorities.

The military uprisings, armed invasions and continuous conspiracies that took place in the following years and especially since the fall of the Bourbons of France, deserve a separate paragraph, and in it will be more and more evident the activity of secret societies during the last times of the reign of Fernando VII.

But before moving on, it is useful to give here an idea of the conspiracy centers that the émigrés had abroad and especially in London.

§ LL

Secret societies of the Spanish emigrants in laglateirra and other countries.

In a report given to the French government by one of its agents in London, there is some very curious news about this point that should be recorded here, as a key to the preceding and subsequent events. Instead of extracting it or relegating it to the appendices, it seems preferable to reproduce it in its entirety in this paragraph (1).

"The Spanish refugees in this capital (*London*) are divided into four factions or sides.

"I.^a faction.-It may be called *aristocratic*. Its leaders are General Villalba, D. Cayetano Valdés, D. Miguel Alava, the two Villanueva brothers, Canga Argüelles and Agustín

Argüelles; it has much credit over the other factions which it leads almost entirely; it has the full confidence of the English government; it wants the establishment of constitutional government, but with many modifications in the Constitution of the year 12; modifications on which it believes it consults the times and circumstances. The newspaper *Los Ocios de Emigrados* is the organ of this party; it does not speak of bloodthirsty reactions, nor of armed hand sieges; it allows itself at the same time to be treated by the exalted ones, confectioners, ringers and *chamberlains*, etc. The correspondents of this first faction in Paris are: Yandiola, Ferrer, Herreros, Martínez de la Rosa, the Count of Toreno and the Marquis of Pontejos; they reject Morillo, Ballesteros and Lá Bisbal; they have Sir Thomas Diyer and some other influential people as their support among the English. It was said a short time ago that if the Spanish government continued to refuse to recognize the Regency of Portugal, the constitutional members of this faction would go to live in Lisbon, under the protection of the English government, which would continue to pay them the pensions they enjoy in London. These rumors have been renewed recently; those who spread them are principally the English: finally, *this faction has as the first basis of its operations a change of dynasty* (2).

(1) Carnerero published this relation in his *Memorias contemporáneas*, page 427.

(2) It can be seen from this 1827 notice that Mr. Olózaga was not entitled in 1868

"2.^a faction-The *miners*, or supporters of ISLINA, form the second faction, which includes almost all the officers of merit who are refugees in England, Belgium and America. The English government treats this party with much consideration, and it is said that it provides them with funds to pay their agents in Portugal, Switzerland and America. Mina receives his letters (the number of which is immense) through the proxies of the London trading houses, and he still has funds left over to pension various officers and chiefs of merit.

Mina is the one who in February 1826 sent Lieutenant Colonel Baiges, one of his most trusted officers, to the frontiers of Catalonia. Baiges, instead of going to Gibraltar, asked for a passport under an assumed name, came to France, passed immediately to the Pyrenees, entered into relations with the revolutionaries of Marseilles and those of the interior of Spain*, and shortly afterwards wrote to London that he could already count on two thousand recruits. He received orders to suspend operations and went to the baths of Toulon where he was still in April. Mina entertains many agents similar to this one in Portugal and Galicia: his discretion and reserve are excessive, so that it has not been possible to know any particulars. He has broken with the Bazanes, San Miguel and others, because he did not find them willing to obey him passively, without trying to penetrate his true designs. Mina, instead of being in Plimouth Bay, as they say, lives near London in a country house. His health is excellent and his activity indefatigable. His secretary Aldaz is only privy to part of his secrets. The military do not like him and suspect him of treason (1).

to be called the *first antidynastic*. It is also seen that if the communards and carbonaries killed the Bourbon dynasty in 1868, the first shot came from the Freemasons and moderates in 1827, and that it was only postponed because they had founded other hopes in the daughters of Ferdinand VII. Strictly speaking, the plan dated back to 1812.

(1) The translation is riddled with Gallicisms as readers will note.

"See here, according to what they say, the organization of this party. Mina general in chief: Burriel its chief of staff.

"Rotten, Palarea, Torrijos, Butrón, Barcena, De Pablo, Alejandro O'Donnell, Gurrea, Plasencia and Vigo, division chiefs.

"Mancha, Geronimo Belle, Baiges and Valdes (1), brigade commanders.

"Mareonchini, Perena, Medrano, Rico, Nuñez Arenas, Barrio, Minuisir, Cobe and Ceruti, guerrilla chiefs.

"Carruana, Casamayor, Frias, Arzube, Peinó, Mancebo, Nardes and Gamboa, chiefs of battalions, squadrons and officers of state mavor.

"Generals Espinosa, Zaldivar, Quiroga and others are considered as belonging to this party, although they do not belong to its immediate organization. Some men of influence are found in it, although they are not military men, such as Calatrava, Gaseo, Mendizabal, Cuadra and Rotten, who live in Switzerland to serve this party usefully, at least until further orders. Mina, it is said, has not yet a well-laid plan, but he is determined to reconquer Spain by armed force (2), and there can be no doubt that as soon as they take up arms all the military refugees *will unite under their banners, without distinction of Masonic sects, or political clouds* (3). He himself has reconciled with all his personal enemies and also with Colonel de Pablo (*Cha-palangarra*), at other times his bitterest enemy (4). They assure that Mina is in agreement with General Lalle-mand, who has gone to the United States of America: it is added that the government of the United States is not in agreement with him.

(1) D. Francisco Valdés, the one of the attempt of Tarifa: he escaped in time leaving there his brother Pedro, who was shot.

(2) All these projects were illusions, without Queen Cristina they would have all died in emigration.

(3) I would say *nuances nuances* or *nebulosities*.

(i) In 1833 he left him compromised in Vafearlos where he died, while Mina was saved in France.

far from protecting him, and that Joseph himself has taken up a new activity since the year 1824, which consists in exposing his person and that he has close to him all the French emigrants that he has been able to find. There are

some connections between this plan and that of the republican government of America, especially that of Mexico: they work for the destruction of the legitimate authority of Spain (1).

"It is said that the government of S. M. Católica has made Mina and his associates propose a general amnesty and at the same time modifications in the system of the Spanish administration, under the condition that the refugees will renounce all hostile attempts against their country. It appeared that this negotiation had at first had some credence. Mina had suspended his secret negotiations, but they were begun again with more vigor than ever, either because the government's proposals were null and void, or because the news carried by Valle had given Mina new hopes (2), or because the English government was opposed to any reconciliation. Mina had lived for a long time with the greatest and most intimate familiarity with the Bazanes; he abandoned them as soon as he learned that they wanted to penetrate his secrets and become acquainted by *the least delicate means* with his most secretive business. The two Bazanes, desperate of their misfortune, left for Gibraltar: there they associated with Selles, Figueras and other bad heads, who were killed without any benefit, on the coasts of the kingdom of Valencia. D. Manuel Beltran de Lis, Diaz Morales and others left for Gibraltar.

(1) He inserts here a crazy plan of the emigrants in union with the Americans and Frenchmen to reestablish Joseph Bonaparte and although everything can be believed in the natural impatience that agitates the emigrants of all political parties, it seems improbable that Mina would enter into a Bonapartist combination. However, Freemasonry works greater miracles.

(2) The agents of Ferdinand "Vil effectively entered into negotiations in view of the great momentum of the uprising in Catalonia in 1827, as mentioned above. But then they betrayed each other.

They wanted, at least, to direct them to Galicia, but Bazan's greed made him choose a richer province (1). *There are no hidden central governments* (2): what they spread among the people is only to frighten the government and recruit a greater number of fools. There is *only in Gibraltar a Grand Orient of Freemasons and a holy brotherhood of commoners*. These two directions of sedition do not work in concert and cannot be considered as an installed and seriously recognized government.

"This is the most interesting thing we have been able to learn about the Mina faction, the most fearsome of all because of the talent of its chief (3), the number and quality of the individuals who compose it, the abundant means it has at its disposal, the protection given it by the English government and its open alliance with the first faction, that of the aristocrats.

(3) faction. Republican party formed by the Freemasons, headed by Evaristo San Miguel, who they say is appointed future director, followed by López Baños, Castellar, Brigadier Peón, and some other military men, the former ministers Calatrava, D. Felipe Navarro, Gaseo and Capaz, the former deputies Cuadra, Riello, Alcalá Galiano, Salvá, Gil Orduña Vega, Perez Rico, his brother. Felipe Navarro, Gaseo and Capaz, the ex-deputies Cuadra, Riello, Alcalá Galiano, Salvá, Gil Orduña, Vega, Perez Rico, his brother, the old doctor Arejula, Bustos, Feile, former magistrates, the ex-postmaster Campo, and some others. This party detests Mina (4), but if it were necessary to act, it would not fail to join him, except San Miguel.

(1) That is to say that the Bazanes' plan was reduced to running some adventures and supported by their co-religionists, *making money*, and returning to the foreign country to eat it.

^r
(2) Governments without governed!

(3) If the *progressive* Mina was the most talented of all those communist progressives, how about these'?

(1) Mina was always a Communard and was in good relations with the Carbonari, that is why he did not get along well with the Masons and before, on the contrary, he had a tower of Communards in Gibraltar, which the Frenchman calls the *Holy Brotherhood*.

The Freemasons want the emancipation of the Royal family, the establishment of a republic, etc. They have correspondence with

the lodges of Spain and Portugal. They have correspondence with the lodges of Spain and Portugal and employ for this purpose the captains of merchant ships, the commissioners who travel through the houses of commerce and apn to the wives (!). There are two lodges in Gibraltar, the one under the direction of Polo and the other under that of an engineer officer named Calvo (*sic*). These use smugglers to carry their correspondence: *there are also lodges in Cadiz, Barcelona* etc. (2). It is believed that General Castellar is in charge of carrying the correspondence of the Masons through Marseilles with Catalonia and Andalusia.

"The affiliates in Marseilles are those who lately supported Baiges in the operations on the frontier. The principal agents in Marseilles are the two Cacho brothers, Velasco, a cousin of the latter and another named Faura and Dioden, and to correspond with Catalonia they make use of the ships that directly enter and leave. Madame Castellar is in Gersey: she has a pension from the English government and is believed to be in charge of some of her husband's correspondence. The central police commissioner of Marseilles, without knowing the harm he does, serves as a great help to the revolutionaries, by the great indulgence in allowing them to come and go: so it is that nothing has been known of Cacho's trip to Catalonia.

"The Masons' party is said to be in correspondence with La Bisbal: they have the fiercest hatred for the Communards, as can be judged by the pamphlets that Calatrava and Florez'Estrada have published against each other. The English government does not protect them and consequently their means are much reduced.

11) This should not be surprising: Freemasonry makes use of the *commis voyageurs* for its communications, but also of those Italian vagabonds who roam the villages with barrel organs.

(2) Those executed by the Count of Spain were all individuals involved in the plots described here.

"4.^a faction.-Party of *republican communards*', at whose head are Romero Alpuente, Florez Estrada, Milans del Bosch, López Pinto, Correa, Tomás, Hernández; P. Nebot, D. Domingo Vega, Ros, Orense, Royo, Minichini (a Piedmontese canon), Escalante, Matamoros, engineer officer and others. General

Milans is now on the island of Gersey: he should have left last summer to make an attempt on the coasts of Catalonia: for this he had already made some preparations of arms and ammunition, which still existed on that island; but the money was lacking because the English capitalists did not want to give it, without Mina going to the head. Milans is furious, and if he had some funds he would make some frantic expedition on the coasts of Catalonia. The party of communards is working for the establishment of a republic. There is a central regency in Gibraltar, composed of D. Manuel Beltrane Lis, president; Alcon, Maten, Urianos, Verdegery Sanchez (all five, judges of" Elio), Salvador Martinez, Merard. Valero, Blanquer, San Juan, Te- reís, Romana etc. These individuals have their correspondence by smuggling ships in the provinces of Andalusia, Murcia and especially Valencia, where the fami- ■ lia de Beltran de Lis enjoys much credit. The principal smugglers are Chaizet, Maraleit, Gato and Buho: another agency of comuneros is in Gibraltar under the direction of Diaz Morales: it is composed of some factious people who through Colonel Pereira maintain their daily communications with Cadiz and the coast of Huelva. There are two other agents of the communards, one in Galicia and the other in Lisbon under the direction of the lawyer Juan Bautista Genovés, who is on board an English ship anchored in the Tagus. Romero Alpuente is going to publish an enormous work on the causes that ruined the constitutional government in Spain. Moreno Guerra died on the crossing from Gibraltar to London, and Romero Alpuente, his friend, is busy gathering his papers.

-London - Spanish refugee writers. Mina - has published a compendium of his life. Paulino de la Calle, *the lame man from Malaga* (1) and a madman from La Coruña have also published their memoirs. Romero Alpuente and Florez Estrada write in favor of the communards. Ro- talde insults all parties. Father Villanueva has written his life, which is reduced to a satire on the Pope's Court (2). Canga Argüelles writes about the Pope. The newspaper *Los Ocios*, is the organ of the moderate party: its editors are the two Villanue- vas brothers, Father Franco, Canga

Argüelles, Nuñez, etc. San Miguel writes about the war: Bausa and Gaseo about the exact sciences. Canon Riego writes verses.

"In Brussels there is a considerable gathering of Spanish emigrants. The principal ones are the Duke of San Lorenzo, the Count of Almodovar, the two Aguileras brothers, Gorostiza, Peñafiel, Matu, Garro, etc. Among them there are no secret societies or distinct factions. They communicate with London and receive their instructions: D. Vicente Beltran de Lis affects to speak as an exalted realist. He complains about how disdainful the Spanish administration has been in receiving his work for the pacification of the country, the support of the Armada, etc. It should be noted that, while the head of the family, Vicente, is a supporter of Fernando VII, his brother Manuel occupies the first place among the republican communards. D. Vicente Beltran de Lis, eldest son of Don Vicente, and Mendizabal, his secretary, are in London linked to Mina and the party of the Masons. Another secretary of Don Vicente, named Cavanillas, is in Switzerland. He is one of the chiefs and support of all the refugees.

(1) He was one who directed the commission of applause in the Cortes of Cadiz, paying the alkylons who applauded the most furious speakers on behalf of the lodges. He was pardoned by the King when he was about to be hanged.

(2) More than satire against the Pope, it is satire against the Inquisition, in which he had had great influence until 1808.

Thus D. Vicente, the father, knows everything that the revolutionaries do and say: he always says that if he could convince his brother Manuel to leave Gibraltar, he would soon gain the confidence of the Spanish government.

-General remarks. The English government protects, assists, and favors in every way the Spanish refugees, and at the same time flatters their passions. The aristocratic party possesses all the means it can desire and is at the same time in a position to make considerable expenditures for political objects.

This party serves as a base for that of Mina, *and both are really under the dependence of the English government.* They say that they have received express orders to nourish the hopes of the revolution. They are never presented with a refugee in

misery, who does not receive succor, exhorting him to remain firm, to triumph over all difficulties and to prepare to enter Spain with honor and liberty. Sir Thomas Diyer and other Englishmen of distinction distribute every month 200 and 300 francs to the poorest refugees. The supplementary aid is always given after the government's pension, and is always accompanied by an exhortation to remain firm and constant in order to enter Spain soon and exterminate the tyrants. An English commission has given Mina a rich sword, which he calls the *Vengadora*: one cannot believe what effect this hostile demonstration has produced in the ardent spirits of the Spanish refugees, especially in the last classes. It is true that the two republican factions of Freemasons and Communards, 'are neither highly regarded nor directly protected by the English government, but this does not hinder their maneuvers in the least. He shows no repugnance to them, and if he does not support them, it is only because he does not declare war more openly on the principles recognized in all Europe. He is sounding out the Republicans and has just assured them against the application of the last billiard."

Except for slight inaccuracies, the curious revelations of this paper are as important as they are true. From them we see, and it is known through many other channels, that the revolutionaries continued during the emigration in their hatreds and rivalries, but uniting to climb the power, as they have always done.

§ L1L

Invasions of the liberals in Spain from 1824 to 1832 supported by Freemasonry and secret societies: military uprisings of both sides in that period.

To believe that the Spanish army has only been in *revolt* during the last lustrums of the reign of Doña Isabel II, is an absurdity: it is to not want to remember what we have all seen, namely: that from 1808 to 1868 it revolted at least once a year, leaving far behind in this the ancient Pretorians, the genízaros and Mamelukes, who, although they rebelled frequently, it is not known that they did it annually. This curious and edifying catalog, very much related to the history of our secret societies, will be inserted later on.

To think that only the Spanish army has *spoken out* during this century is another absurdity and another unforgivable oversight. As long as there were _Borbon.es on the thrones of Euro-

The army also rebelled against them outside Spain and on more than one occasion, and the secret societies fulfilled the order received before the French Revolution in those famous initials, which ordered them to *step on the Uses* (1).

L. P. C.

The army rose in France against the Bourbons when Napoleon returned from Elba. In 1822 (2) the conspiracy of the sergeants of La Rochelle was discovered, and finally, omitting several others, in 1830 took place the movement that threw that dynasty out of France for the third time.

The military uprisings and conspiracies against the Kings of the Two Sicilies have been so many and so frequent, that it would take a long space to review them, with the particularity that sometimes individuals of the Royal family took part in them, because, since the last century, the Bourbons of Naples were fond of playing with fire. The disastrous fall of those for the cowardice of some and the infamous betrayals and vileness of almost all the generals and military chiefs, are facts too recent for us to need to remember them.

This does not mean that other non-Bourbon princes, and even those affiliated with Freemasonry, have been equally victims of secret societies, conspiracies and military uprisings. The amiable Louis Philippe offers in this series one of the most remarkable and shocking memories.

(1) *Lilia pedibitis contere.*

(2) "Speech that the Advocate General of France Mr. de Marchangi pronounced in the permanent court of jurors of Paris on the 29th of August 1822 in the process formed against the conspirators of La Rochela:" Madrid: impr. by Aguado: 182i. A pamphlet in i." of 36 pages. It contains very curious news about the origin and development of carbonarism in France. It is a pity that we do not have a historical work like this in Spain!

For now my object is reduced to presenting the catalog of the invasions of the emigrant liberals who entered Spanish territory with the support of the sects and of some army corps: the conspiracies discovered in the army, the assassinations of leaders, uprisings, rebellions, mutinies and pronunciamientos that occurred at that time, and *the role* that the secret societies played in them, if they did not play a role in *all of* them. The narration will not be edifying, but it is instructive.

Year 1824.-Colonel D. Francisco Valdés leaves Gibraltar on August 3rd with about 200 men and surprises the square of Tarifa, incorporating to his people the prisoners and many other compromised people. The Italian carbonario Merconchini disembarks in Marbella and at the same time several towns of Andalusia rise up. Merconchini flees at the sight of royalist volunteers, these pursue those who made signals by means of bonfires and smoked to warn the conspirators, and the square of Tarifa, besieged by the troops of the Campo de Gibraltar and some French ships, has to surrender, after having escaped Colonel Valdes. On August 24, in Algeciras, the retired captain Pedro Gonzalez Valdes, native of Oviedo; Juan Portal, lieutenant graduated from captain; the Italian Carlos Marcarrone and the second lieutenant Francisco Ruiz Gil were shot.

On the 13th of that month, Colonel Pablo Iglesias disembarked near Almeria with 50 men coming from Gibraltar, among them several Italians or Irishmen affiliated to the lodges of that port. Having managed to gather some 450 infantrymen and 80 horses, he attacked in vain the square of Tarifa, since his people were dispersed by the royalists, and 31 men were captured and shot, he succumbed with the French Republican General Montarlo, who had committed Riego in Zaragoza. Several residents of Jímena, who rose up under the leadership of their countryman López Herrera, were also shot.

All sentences were executed by order of the General

Commander of the Campo de Gibraltar D. José O'Donnell.

While the liberals were conspiring against the King in Andalusia, the exaggerated royalists were doing the same in Aragon, Catalonia and Navarre. The complicity of General Grimarest, who commanded in Aragon, was discovered with D. Joaquín Capapé (a) *el Royo*, brigadier, companion of the *Trapense*, León Bessieres and other guerrillas of that land. *The Royo* Capapé presented for his defense two letters that he had received from D. Carlos, exciting him to the uprising. Carlos and his partisans denied their authenticity and the liberals were accused of having forged them. The guerrilla was acquitted: the truth is not yet known.

1825.-Uprising of Bessieres in the ultra-realist sense. On August 15th, the cavalry regiment of Santiago rises in Getafe and leaves with its chief D. Valerio Gómez to Brihuega, where the ex-Republican and ex-Francmason Bessieres, now ultra-realist, was waiting for him.

When the deception was discovered, the soldiers abandoned their leader, who, accompanied by four officers, fled to join Bessieres. The latter, seeing his hopes dashed and the unexpected resistance he encountered in the towns where he promised to reinforce his troops, takes those of Villadiego towards the pine forests of Cuenca, is learned without resistance in Zafrilla on the 23rd by Colonel D. Saturnino Album, and on the 26th at half past eight in the morning he is hastily shot in Molina de Aragón, without hardly taking his statement, nor allowing him any defense, the Count of Spain burning, by his hand, all the papers that were taken from him. With him have the same end D. Francisco Baños, colonel, D. Valerio Gómez, commander of the squadron of Santiago, D. Antonio Perantón, commander, D. Francisco Ortega, assistant, D. José Velasco, D. Miguel CisvonavD. Simón Torres, lieutenants.

At that time military insurrections occurred in Russia and Greece.

1826.-Liberal uprising of the brothers D. Antonio and D. Juan Fernandez Bazan. Deceived by the false promises of their

co-religionists, they disembark in the coast of Alicante, next to Guardamar, in the night of the 18 to the 19 of February with 60 men. The royalist volunteers ran to meet them and cornered them in the Crevillente mountain range. The liberals, who had offered them to rise up on their arrival, stay still in their houses, and Bazan (D. Antonio) is shot in Orihuela, on March 4, and with him several others, after being killed or dispersed the rest that accompanied him.

Among those shot on the 2nd were Mr. Santos José Pardo Figueroa, lieutenant colonel; Mr. Juan Fernandez Bazan, cavalry captain, brother of Colonel Antonio; Marcial Patillo, Juan Balanguer and Antonio Marsa, artillerymen, and several other countrymen, sailors and army graduates.

On the death of the King of Portugal,' which occurred a few days later, the representative government was proclaimed in that country and D. Pedro granted a Constitution. With this motive, a regiment of light cavalry insurrects in Olivenza and one hundred and eleven soldiers pass to Yelves, shouting "Long live the Constitution!"; but D. Miguel triumphs, supported by the royalists.

Liberal uprisings of little importance in Ve- lez Malaga and province of Huesca. D. Miguel Nogueras who had raised a party, near Sariñena, is shortly defeated and killed.

1827.-Partial revolts by "D. Asensio Lansa- garreta in the vicinity of Vitoria; D. Luis Escudero, in Castilla; D. José Balda and later D. Joaquín La Guardia, near the Ebro; all in the ultra-realist direction.

Uprising of Catalonia, about which we have already spoken at length.

In Granada Mr. Francisco Abad (a) *Chaleco* is hanged on May 5.

1828.-Shooting of the *Jep deis Estanys* next to Olot with three of his assistants, on February 13, and of several others involved in the uprising in Catalonia.

The Count of Spain makes leave Barcelona more than six hundred liberal chiefs who were sheltered in that population and conspiring (1). The famous executions of Barcelona begin in

mid-November. On the 19th, Mr. Santos José Ortega, graduated colonel, and several other liberals of whom news was already given, were shot and their corpses hung from the gallows. * 1829.-The executions of liberals in Barcelona continue, being notable, among others, those of February 26th in which were shot in the Cindadela and later hung from the gallows Mr. Santos José Rovira de Sila, lieutenant colonel, Mr. Joaquin Villar, notary public, the wealthy Mr. José Saos (a) *Pep Morcaire* and several others.

A noisy file that existed at that time, accredits how the secret societies were slowly undermining the army, and that the Supreme Council of War itself was largely won by them. The Savoy regiment was garrisoned in Badajoz. It contained a portion of officers called "*antiguos*", who had served in the constitutional army, and others called "*modernos*", who had fought in favor of the King in 1823. The colonel protected the former against the latter, and, being garrisoned in Seville in 1827, they alarmed the artillery officers against the moderns, making them believe that the latter were trying to revolt in union with the royalist volunteers; but General Quesada disregarded those warnings, being convinced of their loyalty to the King.

(1) Having asked those who had been national militiamen to go to the Diputación, it was found that there were still some G,000.

of the moderns, and that, in any case, it was the others who were conspiring.

Once the regiment was transferred to Badajoz, the old or liberals tried to win the favor of General San Juan, and get rid of the royalists. They began by allying themselves with the artillery and cavalry officers and with all the undefined and other liberals of the population, and addressed anonymous letters to the general, warning him that the regiment was in collusion with the insurgents of Catalonia.

In the opinion presented to the King with the vote of the minority of the Council of War is the following curious paragraph:

"The General of Extremadura has been accused because in

his first exposition he denied with some heat the existence of the parties called *Carlists and Ancorists* (1), and the Commission of Councilor Pino was asked for what was found there to prove it. V. M., undoubtedly bearing in mind *how fallible the procedures of the said commission have been*, was pleased to order that the original records and their current results be passed on; but *Pino did not do so* (2) and thought it sufficient to give a report with his opinion, of three cases followed against persons residing in Extremadura".

There were three causes of action and no results, despite the fact that Mr. Pino considered the facts to be proven.

The first one was followed in Plasencia to D. Miguel Ruiz de Linares, attributing to him that he circulated proclamations and subversive papers: but at the end of a year and a half they still had not reached the proofs: twenty royalists were involved in it, among them some clergymen.

The second against the authors of a proclamation circulated from Valladolid, in which the case was dismissed because nothing was found, although an officer was warned.

(2) Who were the *Ancorists*? I have not found any news of this sect: I suppose the Masons invented it to persecute the Carlists.

(3) Great way to obey the King!

and the Intendant to be more vigilant.

The third one was made against Mr. Mateo Jara, Treasurer of the Cathedral of Coria, for having written letters praising the uprising in Catalonia: he denied that the intercepted letters were his. This one was still in summary, and on these foundations the pretended proofs of Mr. Pino were based.

The governor of Badajoz and the chiefs of the garrison set up extraordinary checkpoints and armaments, without counting on General San Juan. "Unfortunately, said the opinion of the Ministry, the costly lessons of experience have been forgotten, *wanting weak or delinquent men in the year 20, to be now the model of military honor*).

The authors of that intrigue could not prevent that, when arresting one of the officers who had worked the most on it, a cipher with suspicious signs was taken from him, undoubtedly to

correspond with some secret society, and in addition, objects of coarse lubricity and papers that compromised him. The Minister of War proposed to the King the absolution of San Juan, and the disapproval of the actions of the Governor and Colonel de Saboya (1).

From this event we can calculate the state of the army at that time and what the secret societies of the one and the other side were working on it; but more especially the liberals.

1830.-At the fall of the Bourbons, Fernando Vil refused to recognize the government of Luis Felipe. Neither kinship, nor gratitude, nor decorum permitted him to act otherwise. Louis Philippe resorted to the immoral policy that is used in such cases, stimulating all the discontented people of the countries that did not recognize him and fanning the flames of revolution in them. The banker Laffitte called on the

(1) See in the appendix the minutes of what the liey provided in that business.

494 Spanish emigrants and offered them resources and protection. Under his auspices a board was formed in Perpignan, at the head of which Calatrava was placed.

Alina gathered in Bayonne all the people of action; but Calomarde knew what was going on. I have in my possession the original letter (1) in which a double spy gave him an account of those maneuvers. At the same time Torrijos was working from Gibraltar to revolt the Andalusian coast. The army was already then so corrupted, and won by the secret societies, that, if the royalist volunteers were not involved, Ferdinand VII would soon have gone to join his relatives in France. The Count of Spain himself denounced this to Calomarde in a letter of which I have a copy, in which he exhorted him to be suspicious of all the *Ayacuchos* or soldiers from Peru, whom he said had brought from there a lot of money, but little honor. Espartero and Alaroto were included in this number (2).

The results of the conspiracy did not take long to be felt. On the 13th of October Valdés entered through Urdax with 700 men, and shortly after Mina with as many others, and took possession of Vera, where he was joined by other chiefs; but the people of the town fled from them. Through the Junquera

entered some 400 men commanded by Milans and Brunet, followed by General San Miguel. In Aragon another 400 men entered, led by Gurrea. In Orense a certain Antonio Piodriguez (a) *Bordas*, with about 70 men, also rose up, and in Andalucia Torrijos, Manzanares and Palarea would have disembarked if the English governor had not prevented that expedition, which later cost the lives of the first two. All of them failed in a few days. The rea-

(-1) See the appendices for this important document. The author of the letter had been a communard and carbonary: he later held an important position in the secret police.

(2) See also in the appendices.

The committed ones stood still, waiting to see which way the balance would tip, and the troops, if they did not fight with vigor, did not take the side of the invaders either. The royalists of Navarre defeated De Pablo (a) *Cha- palangarra* in Vareaolos, who was accompanied by the poet Espronceda, and Llauder attacked the liberals, who had taken cover in the town and on the rough slopes of the Pii ineo, in spite of the lack of confidence inspired by the 13th regiment of the line, which was at that time in Navarre (1). The troops of the Navy and a large part of the garrison of Cadiz were won over by Freemasonry. There were also reasons to distrust the professors and students of some Universities, and Calomarde gave a decree suspending the opening of them; an inconvenient measure, which indicated a great dose of meticulous prudence, and which was skillfully plotted as a desire to favor ignorance.

1831.-Defeated the liberals in the North, they were determined to carry out at the beginning of this year the plans that they had not been able to carry out in October. They counted above all on the lodges of Cadiz and Malaga, and on the garrison of that square. On February 21, a party was raised in Los Barrios, and shortly after disembarked in Getares, the ex-minister Manzanares with about three hundred men.

On the afternoon of March 3, the governor of Cadiz, Mr. Antonio de Hierro y Oliver, was assassinated and his assistants wounded. At the same time the conspirators began to shout in the plaza of San Antonio apelli-.

(1) I was then in Tudela and I heard the royalists speak with distrust of that regiment. When the regiment came to Tudela in April 1831, a soldier killed a sergeant treacherously and while on the march. The murder of the sergeant, who was a liberal and from Huesca, was attributed to the punishment of the secret societies to intimidate those who had failed to fulfill their commitments. He was shot in Tudela, not without the main subjects of the population and marked as liberals made great efforts to save the defendant from such an enormous crime.

giving freedom; but, instead of the neighborhood joining them, they fled to take refuge in their houses, for which reason the military chiefs, seeing themselves without the support of the civilian population, obeyed Lieutenant Rey who immediately took command; and began to arrest the suspects. That same night the Royal Marine brigade that was guarding San Fernando revolted, forcing two other companies of troops to declare themselves and leaving the prisoners at liberty. Marcelino Dueñas, a naval captain, and one of the most committed to the secret society that led the conspiracy, was placed at the head of the movement. In view of the bad success of the attempt of Cadiz, and the apathy of the people, they fled San Fernando, in order to meet with Manzanares, whom they supposed in Tarifa. But this, lost almost all his people, was killed by the royalists of Igualeja and immediate villages, with four of his own, and the remaining teniseis died shot two days later in Estepona.

The Marine brigade, closely pursued by the Captain General of Seville, was cornered near Veger, and surrendered arms on the 8th. The leaders of the brigade, after a thousand hardships, got into a small boat in which they could hardly reach Africa, where, in order to be better received, they embraced Islam. In any case, the Moors lost out by receiving them as their co-religionists, because for the generality of the Freemasons, Christ is the same as Mohammed.

The military commissions were reestablished by decree of March 19 with all-encompassing powers, and as a result there were some executions, the most notable being that of the bookseller Miyar in Madrid and that of Doña María Pineda in Granada.

The conspiracy in which the unfortunate Mr. Antonio Miyar was involved is unquestionable; and Mr. Olózaga, Marcoartu and many others who are still alive and who have alleged and allege as merit the part they played in it, took part in it. It is

known that Mr. Salustiano de Olózaga barely managed to escape from prison disguised as a royalist volunteer.

As far as Pineda is concerned, it is equally well known that a green silk flag was found on her, which she was embroidering for the liberals, which, together with her exaltation of revolutionary ideas, well known in Granada, caused her to be taken to the scaffold on May 26, 1831; a barbaric act, for which we must blame both the one who gave the decree and the one who carried it out. But in these last years and in full liberal government we have been cured of fright in such matters.

On the other hand, comparing the procedure and torture of Doña Maria Pineda with those of the mother of D. Ramón Cabrera, history in the future will execrate even more the death of the latter than that of the former; and will place General Noguera much lower than the magistrate Pedresa.

The year ended as it had begun. Torrijos maintained relations from Gibraltar with the revolutionaries of the Andalusian coast. It is said that the Commander General of Malaga, Mr. Vicente Gonzalez Moreno, had a colonel, who had fled from Andalusia, to hallucinate Torrijos with feigned adhesions of the countrymen won by the secret societies and of the troops that guarded Malaga and other points of the coast. Torrijos, tired of a year of expectation and stimulated by the chiefs of the companies, saw himself in that critical situation in which all those who conspire abroad find themselves uncovered, and have to make acts of recklessness and almost of madness, in order not to pass for cowards, or perhaps for thieves of funds and traitors.

Manuel Flores Calderón, Roberto Bo- 32 yel, English officer, D. Manuel Real, son of the general of this surname, D. Ramón Ibañez, pilot and officer of the militia of Valencia, D. Francisco Arcas, captain of a merchant ship, and several other distinguished people. All of them were shot in Malaga on December 1, 1831.

Whenever one speaks of this event it is of rigor to curse the Cabildo of Malaga for having congratulated General Gonzalez Moreno for these executions. It has been of little use that the

Cabildo of Malaga has officially denied it (1), Gonzalez Moreno was promoted to Captain General of Granada, and the Cabildo had to make a formal visit to congratulate him for the promotion, as did the Audiencia and all the other civil and military authorities.

-Thus ended the year 1831, and with it the military uprisings and the reckless invasions of the emigrants. However, in 1832 the courtyard was still raised for a political prisoner: on March 9th Pablo Palacios was hanged in Cadiz, one of those who assassinated Governor Hierro: the police arrested him in Alava, where he was seeking refuge in France.

A few days later, the torture of the gallows was suppressed, being commuted to the garrote, by decree of April 24.

The events then changed course. Those of La Granja are still not well clarified in their mysterious part. The Carlists attribute them to the secret societies that influenced the mind of Queen Cristina. This is difficult to prove, since Cristina was entirely alone and isolated in the Farm, - until her sister Doña Luisa Carlota came, called at all speed by the liberals. The relations of this lady and of her husband with the French.

(1) I heard it denied by my countryman and friend Don Ramón Duran de Corps, a doctoral student from Malaga, who lived and died a liberal.

Masonry, are no mystery to anyone: nor is his courage at La Granja, throwing the whole mysterious plot to the ground in a few minutes, and slapping the ministers and advisors with manly spirit. Calomarde had his fan smashed in the nose.

The liberals blame those events on the Bishop of Leon, the ambassador of Naples Antonini, and Fr. Carranza, superior of the Jesuits of Madrid, who would have gained much by having him stay in their College. All the saints have had a horror of the antechambers of palaces (1).

The decree of amnesty was signed on October 15, and the universities were ordered to open. Calomarde, hated and cursed by all, had to flee to France disguised as a friar. The Carlists have hated him and hate him almost more than the liberals.

These no longer needed to conspire with armed hands; on

the contrary, when the roles were reversed, the royalists began to conspire. If D. Carlos had then wanted to sit on the throne, accepting the advice of his clique and the offers of the *entire* Royal Guard (2), of the military authorities and of the 200,000 royalist volunteers, it is probable that he would have succeeded, but not without igniting civil war, since a large part of the Army, and almost the entire Navy, were already against him, and would have supported the liberals. Pastor's division itself, which garrisoned Madrid, was won by the liberals, and the soldiers in it wasted no occasion to insult the royalists. These, in union with the Guardia de Corps and not a few chiefs of the Royal Guard, were ready to revolt on the night of November 5th. As a result, the regiment was almost completely destroyed.

(1) Although it usually costs me displeasure to express this opinion, I am not in the mood to rectify it, as long as the *Christian Year* is not modified.

(2) It is said by the public, although I do not know if it is true, that one of the artillery of the Royal Guard was presented to D. Carlos who later became a progressive.

5U0

The military commanders, who had been guerrilla fighters from 1821 to the 23rd, were expelled. Among them was Colonel Tomás Zumalacárregui, from Extremadura. The Freemasonry of Ferrol, which dominated there completely and had the Navy on its side, as in all the ports, was making continuous accusations at the hands of the Commander of the apostle D. Roque Guruceta, who went to the extreme of putting the Navy brigade and the liberals of the population and merchant sailors to arms, to prevent the alleged uprising of Zumalacárregui. Once he was indicted, it turned out that it was pure hoax what the port authorities had been led to believe against him.

Shortly after, the Dean of the Council Don José María Puig, the Marquis of Zambrano, Captain General of Castilla la Nueva and the Minister of Grace and Justice D. José Cafranga, who endorsed the decree of amnesty, were awarded. The *prize* was to remove them, on December 14, 1832, the destinations that had been given to them on October 14 of the same year. If the royalists had done so, they would have been called *ungrateful*.

§ LUI.

Masonic anecdotes of this time.

We have long since lost sight of the kind and truthful John Truth, in whom we have the pleasure of finding from time to time as many lies as species, fabricated as if commissioned for the glory of the Great Architect of the Universe, and worthy continuations in the genre *mirobolante*, or *mirobolic*, of the first news about the death of Adoniram and the inquiries of Patrick in search of his secret. It is impossible to speak of them seriously, but it is also impossible to omit them, when they are circulating in all the little works of Freemasonry; And as in the sciences it is necessary to know, not only what is certain, but also what is uncertain, with apologies to the modern sophists who say that science consists of what is certain, for this reason we cannot fail to give space to this anecdotal part of Masonic history, which proves the high credulity of the incredulous and the ease with which those who boast of religious skepticism swallow ridiculous hoaxes.

The following are from the Freemason's vintage or Clavel, whose history, if in everything it is as true as in what concerns Spain, leaves much to be desired.

Truth copies them without saying where he takes them from, except for the grotesque one of General Cordoba, which Truth himself must have thought too *strong* to pass off without authority. On the other hand, he quotes others without mentioning their origin, and even adds them with some special lie, as we are about to see.

To appreciate what he says, it should first be noted that Fernando VII in his decree of amnesty, given on May 1st, 1824, did not accept Masons and other sectarians of secret societies except in the case that they had made proposals aimed at requesting the removal of the King or the creation of the Regency, alluding to the ill-fated declaration of ineptitude in Seville as mentioned above.

On August 1st (two days before the uprising of Tarifa) the decree against the secret societies was issued, very different from what Truth says, because it demanded that the Freemasons and communards to enjoy the amnesty had to *spontaneous themselves*. On September 25, it was ordered that the *spontaneous amnesties should* be made before the Bishops, and on October 9, it condemned again the Freemasons, communards and other sectarians to capital punishment and confiscation of goods, except for those who were amnestied or *spontaneously amnestied*.

"With the fall of the constitutional government in 1823, Spain once again became the theater of the most implacable persecutions (1). On August 1, 1824, Ferdinand VII renewed his decree against the Society, pronouncing the death penalty against all Masons who did not declare themselves as such within thirty days, after which those who were recognized as Masons *would be hanged in the following twenty-four hours without any other form of process*.

"El brother .I. P. Cuatero, a native of Casal de Mon- ferrato, was lieutenant colonel of a regiment that was garrisoned in Alicante at the time of the French intervention. When this place was occupied by the armies of Angoulême, Cuatero's regiment was disbanded, and he retired to live in Villanueva de Sigas, near Barcelona. Eight months had passed since his residence in that town, when one night his house was raided by six members of the Apostolic Junta, who searched all his papers. Among these was found a Mason's diploma, and it was more than enough for Cuatero to be arrested in one of the towers of the town, taking him a few days later from there to the convent of San Francisco. The friars, upon seeing him enter, threw themselves at him like madmen, showered him with insults and insults, slapped him, pulled out his beard and beat his body to a pulp. Bruised, covered with blood and half dead, he was put into a carriage that took him to the prison of the Apostolic Board of Barcelona. Here he was imprisoned with eighty other individuals in a dungeon that did not have

(1) This year the guerrilla called the *Trapist* shot Brother Sarda, because he found the Masonic diploma.

but four feet high, by sixty feet long, and twenty-four feet wide, and that it received no ventilation and light other than that which entered through a practical grating in the door.

"Cuatero and his companions remained for two months in this horrible mansion, victims of the brutality of their executioners.

"Led at last before the court, the interrogation was as usual about Frac-Masonry and its secrets, promising him, if he would make revelations on this subject, freedom and reinstatement in the army.

"Cuatero was locked in the most absolute silence, and the inquisitors, not being able to obtain the revelations they desired, returned the process to the military commission of Barcelona, so that the accused would be condemned as a rebel to His Majesty, for not having delivered his diploma to the authorities within the time limit established by the decree.

"It favored Cuatero a lot to have escaped from the clutches of the inquisitors, but even more it favored him that the French troops occupied Barcelona at the time of his trial, because if this had been completed by the authorities of the country, his doom would have been infallible. Finally, after a long time, he was released and obtained a passport for England. An open subscription among some brothers provided him with the necessary resources to move to that country where the lodges took an interest in his misfortune and provided him with the means to live".

At the same time that this was happening in Barcelona, more painful events were occurring in Granada. A lodge was surprised and all the brothers who composed it were hanged according to the terms of the aforementioned decree.

Here is another fact from the same period that Clavel refers to, and whose reproduction, because of the interest it contains, we believe our readers will thank us for it.

"D. Luis de Cordoba, officer of the Spanish army, was received as a Mason in 1822, in the lodge of Paris *Clement*

Amistad. In 1826 he was appointed secretary of the Spanish embassy in France. His arrival was awaited in Paris when an individual decorated with the Legion of Honor, presented himself at the home of Marconnay, *Venerable* of the *Clemente Amistad*, saying that he was an old French officer, a friend of Cordoba, whom he had asked to pick up his Masonic diploma, as he wished to visit, before arriving in Paris, the lodges of Bordeaux. Marconnay immediately gave orders for the requested diploma to be delivered.

"In this petition the most odious intrigue was involved, and the supposed officer was a miserable wretch named Leblanc, who belonged to the French police. Having obtained the diploma, it was immediately sent to Spain and presented to Ferdinand VII as belonging to the Count of Cordoba (1), older brother of D. Luis, who held a high position in the Palace. The King immediately summoned the Count and censured him with the harshest words, that he was bound by an infernal pact to a society opposed to divine and human laws. The Count of Cordova, who was doubtless also a Frenchman, did not try to justify himself, and considering himself lost and ready to suffer a dishonorable death, returned to his house, a victim of the cruelest despair, and picked his brains. The unworthy machination did not stop here. The diploma returned to Paris and was presented to the Spanish Ambassador, Duke of Villahermosa, as belonging to his secretary. The ambassador, to whom Freemasonry inspired the same superstitious terror and hatred as it did to the King, had Cordoba arrested immediately. But when the Masons learned of what was going on, they immediately took part in the affair and found the means to make the Ambassador see that he had been arrested.

(1) I would like to know what that title is," he said, "because the diploma did not refer absolutely to his secretary, since there were many officers in the Spanish army who bore the same surname.

"Once the Duke of Villahermosa had already been made to hesitate. occasion was found to introduce him to the

Venerable of the lodge *Clemente Amistad*. The superstitious Duke looked at him with a certain kind of terror, taking care to withdraw behind a piece of furniture to avoid the cursed contact of the Mason (1).

-Did you," asked the Duke to Marconnay, presenting him with the diploma, "issue and sign this document, and would you know the person to whom it belongs?

-I have been," replied Marconnay, "and if I saw the individual to whom it corresponds, I would undoubtedly recognize him.

"Then Mr. Luis de Cordoba was sent for: Marconnay declared that he had never seen him before.

-Will you affirm it," said the Duke, "before the Holy Gospels, and swear on this divine book that you have not sent this diploma to the Cordoba that you have present?

"The question was conceived in such terms as to enable Brother Marconnay to swear in all security of conscience; so he answered without hesitation:

-I believe in the Holy Gospels and I swear on that divine book that I have not sent the diploma to the person who has just been presented to me.

"With this solemn declaration, Cordoba was freed from the sad fate to which it had been exposed.

"In 1825, fifty students of the University of Madrid were reduced to prison, as suspects of the *crime* of Freemasonry).

To understand the lightness with which these Masonic anecdotes are written, suffice it to say that in 1825 there was no University in Madrid. The University of Alcalá, transferred to Madrid in 1821, returned to that point in 1823. To no one

(2) *Illsuuüi teneutis amici!* For whom will the francma sones write such nonsense?

e have heard of such a student prison.

This last anecdote of the fifty students of the University of Madrid imprisoned in 1825, is from the harvest of the arch-member Truth, since Clavel, from whom he copies the previous ones, does not say such a thing (1). It was he who added it to Clavel's narration.

The latter brings another no less implausible than the

previous ones (2).

"In more recent times, on June 14, 1828, the Dutch merchant ship *Minerva*, returning from Batavia to Europe, brought on board many wealthy passengers, almost all Masons, and among them Brother Engelhardt, former deputy, national grand-master of the lodges of India. Arrived off Brazil, this ship encountered a Spanish privateer, authorized by the government of that nation. Attacked the Dutch ship (3), had to surrender after a fierce battle: furious the corsair, ordered the pillage and slaughter of the crew and passengers; and it was about to take place, when, by dint of entreaties, the latter obtained from the victors that they be taken aboard the Spanish ship.

"This grace was granted, but neither entreaties, nor tears, nor offers, nothing could appease the captain's anger. In such extremity Brother Engelhardt resorted to the means with whose effect he dared not reckon. He made the Masonic sign of distress, and at the instant, the very one who had shown himself so insensible to his prayers, was moved. Although a Spaniard, he was a Mason, as was a good part of his crew, and belonged to a lodge in Ferrol. He understood at once the fraternal sign, but he doubted whether the

(1)' CLAVE..., p. 274 of the Spanish translation.-Truth, p. 87 of his *Cuerpo de verdades*.

(2) CLAVEL, p. 449 of the Spanish translation.

(3) But was there a war between Spain and Holland at that time, and did the government not grant patents of corsairs?

The reality of the titles of the one who had made it, because the words and signs exchanged between the two did not agree, but only very imperfectly. It demanded proofs, but unfortunately, fearing the Dutch brothers, not without reason, to arouse the anger of a people whom they considered as an enemy of Freemasonry, during the combat they had thrown into the sea their Masonic badges and papers. However, they were able to pick up among some remains that were still floating (1), the fragments of a parchment diploma that had been broken. At their sight the indecision and doubts of the Spanish captain ended, he recognized his brothers (2), embraced them, transferred them to

his ship and returned their property to them; he also repaired the damages caused: he asked for remuneration for all his affiliation to a Dutch lodge and gave the captain a safe conduit so as not to be disturbed by the Spaniards during the rest of the voyage." (3)

§ LIV.

The four wives of Ferdinand VII: political dissensions within the Royal family.

We have seen that the Bourbon family was infested with the Masonic virus from the middle of the last century in Naples and other parts of Italy: but there is no evidence that it was so in Spain, nor does it seem likely, despite the deep corruption of its Court, although some have come to suspect Queen Maria Luisa, attentive to the Masonic virus.

(1) What a happy coincidence!

(2) It was about time.

(3) The corsairs gave safe-conducts? for whom? given her character, the bad reputation in her private life, and the lightness that public opinion attributed to her and to Alba, famous for her ease and adventures with people of low class.

But Ferdinand VII, who, while the nation sacrificed himself for him, degraded himself in France in a most abject manner in various ways, was also infected by Freemasonry in Valencia, as has been said. Not so D. Carlos, who, despite some traces of weakness, always showed more integrity, and a good fund of probity. The third brother D. Francisco meant very little at that time: but later, around the year 1820, he entered Freemasonry, as it was said as a public and common thing, by the efforts of his wife, who as coming from the Royal family of Naples, it is believed that she already belonged to the sect when she came to Spain.

It is said among people who pride themselves on knowing

something of such secrets, that the Spanish Masons decorated Don Francisco with the name of *Dracon*, which they generally pronounced *Bracon*. Whatever may be said about this, since in these hidden things one can often only say *what is said*, it seems almost indubitable that Don Francisco and his wife were affiliated with Freemasonry, and that it counted and could count on them. For those who know the disagreements of the Royal family from 1820 to 1833, the feminine fights inside the Palace of Madrid, the *desaître* made by the Queen and the Braganza to Doña Luisa Carlota in the Port of Santa Maria (1), the scenes of the Farm during the illness of Fernando VII and other several already narrated by the historians.

(1) Queen Amalia and the wife of D. Carlos left Cadiz modestly dressed, as did the wife of D. Francisco,* but when they jumped to the ground, they took off their outer garments, revealing their luxurious court attire underneath. Francisco's wife rightly felt sorry for that impertinent slight, which she never forgot. This proves that, already in 1823, the other two distrusted her.

biographers of Ferdinand VII, none of this will surprise you.

The first wife of Ferdinand VII was Neapolitan: beautiful, cunning and insinuating, she managed to completely dominate her young husband, making him a spy for the Spanish government, as she was and docile to the English government. It is suspected that she came from Naples infected by the Masonic errors of Queen Caroline, and perhaps this contributed to the infamous role she played in Madrid, and of which she is accused in the Napoleonic memoirs and those of Godoy. His death was mysterious and few believed it to be natural: among the various versions, more or less anecdotal, that I have read and heard about him, the most vulgar is the one that attributes his premature end to the sting of a scorpion introduced into his bed by a slight hand, to give him the death of Cleopatra.

The second wife of Fernando VII, Doña Isabel de Braganza, came from Brazil, together with the wife of D. Carlos his brother. This wedding took place secretly, being arranged for her by Lardizabal, Minister of the Indies, Vigo- det known as a liberal, and as subordinate mediators Calomarde and Father Cirilo, confessor of the princesses, and who, as such, returned to Spain. Ceballos, at the time Minister of State, who was planning to bring back from Russia some princesses that Tatischeff offered him with the same gallantry as the old and broken-down ships of his military navy, knew nothing about it. Great was the anger of the minister when he learned of the Brazilian wedding through the newspapers of the United States, for, the insurgents having seized a Spanish ship with the correspondence from Rio-Janeiro, they made a mockery of the Spanish Court by publishing it in the North American newspapers, so that all Europe would know of the wedding before Spain did (1). The

(1) On these weddings and their vicissitudes, see an article I published in the *Revista de Madrid*, third series, volume 5, p. 204, written in view of the autograph correspondence, which Calomarde kept, and perhaps taken from the Ministry of State.

The Minister of State skilfully exploited this circumstance against those who had arranged it without his knowledge, succeeded in banishing them from the Court and collected the wedding feast that he was in little danger of preventing.

The premature death of Doña Isabel was felt by the liberals, because it affected them, and several writers of that school make their praise in such a concept. But, although the family of Braganza was largely dominated by Freemasonry, there is no reason to suppose the second wife of Don Fernando VII. affiliated with it, who, on the contrary, gave proof of being very realistic. If at the same time one takes into account the principles that were constantly maintained by the two wives of D. Carlos, sisters of that Queen, one will understand even more the lightness with which some writers have qualified Doña Isabel de Braganza as a liberal.

About the pious Queen Amalia it would be ridiculous to speak in this sense, since she always showed herself as catholic as realist. It was unfortunate for her and for Spain that she had a husband of ideas and customs so contrary to her own: it is true that she did not have the endowments of Doña María de Molina and Doña María de Aragón, the manly wife of the sensual Alonso V.

With another German tried to marry Fernando VII the then influential party in Madrid; but the graphic phrase of the amanolado monarch *¡no mas rosarios!* indicated enough his aspirations in opposite sense; and, with surprise of the Court and not little indignation of the royalist party and of the feminine clique, it was known that the chosen one to light the fourth torch to Himeneo was the Neapolitan Doña Maria, Cristina de Borbon, smaller sister of the wife of D. Francisco, and supporter of his political ideas. The liberal faction had already achieved its triumph by means of courtly maneuvers, since experience proved the insufficiency of the attempts made by the émigrés. It was said publicly that Queen Christina had embroidered a flag for the Italian insurgents. It is certain that the liberal party could from then on count on her.

The royalists made more progress on this point, because, if not in writing, at least in words, they have always accused her of being affiliated with secret societies, the same as her sister. The bad reputation, already undoubted, that, since the last century, had in this concept the Royal family of Naples, the intimate and also undoubted relations of the wife of Don Francisco with the enemies of Ferdinand VII and the enemies of Ferdinand VII. Francisco with the enemies of Fernando VII and of the throne, the unworthy conduct of the Prince of Syracuse, brother of Queen Cristina, and known as a Freemason, traitorously attacking the legitimate rights of his nephew Fernando II King of Naples, (*jaribaldizánclose* grotesquely to give to the throne of the Two Sicilies the blow of the ass, and deserving the funeral honors to the secret societies of Italy, prove that those suppositions did not lack some coloring of truth: For my part, in view of the Catholic fervor of which Queen Christina has given incontestable proof, whatever may have been her political opinions, and her lamentable governmental blunders, I do not believe in such sayings, and I consider them to be the offspring of unfounded conjectures and of the slander of her opponents.

Moreover, what we are about to state will prove that his first-born daughter was not educated in the principles of the Masonic school, and that some of her teachers, or rather almost all of them, "there is more than one reason to presume that they were Masons; and whoever goes through their names and their political background, surely will not deny what the vulgar opinion and public fame said about them.

However, until others do so, I will not venture to write what I know about this delicate matter from the account of a person who died not many years ago.

The events of La Granja, the sudden death of Ferdinand VII and other events in the general history of Spain do not fall within the special plan of the present work.

Fernando VII, hated by royalists and liberals, rebel against his father and accused of parricide, suspected of being a Freemason, defender of Catholicism, but not a *practical*

Catholic, died suddenly without sacraments, after being for a year almost imbecile and half paralyzed.

Nobody saw his agony. He breathed his last on September 29, 1833, St. Michael's Day.

Remarkable coincidence! On September 29, 1868, her daughter Doña María Isabel, ceased to be Queen and left San Sebastian, fleeing from the same people who had put her on the throne, acclaiming her as *the angelic Isabel!*

(1) *Historia ;le In ridoy reign of Ferdinand VII*, volume S.¹¹ pag. HO,

(1) Current Marquis of Viluma, son of Virey D. Ignacio, who fought the insurgents in Peru with such vigor, today a fervent Christian, president of the Association of Catholics in Spain and a respectable subject by all accounts. The names of the^{12**} others are cited by Urcullu on page 19, note (*).

(2) Urcullu says about him (p. 59) "This general, who in the past had the liberals so many favourable hopes, because, knowing that the the nation had wished in 1815 to remedy them *by joining together for the intento with other good Spaniards.....*".